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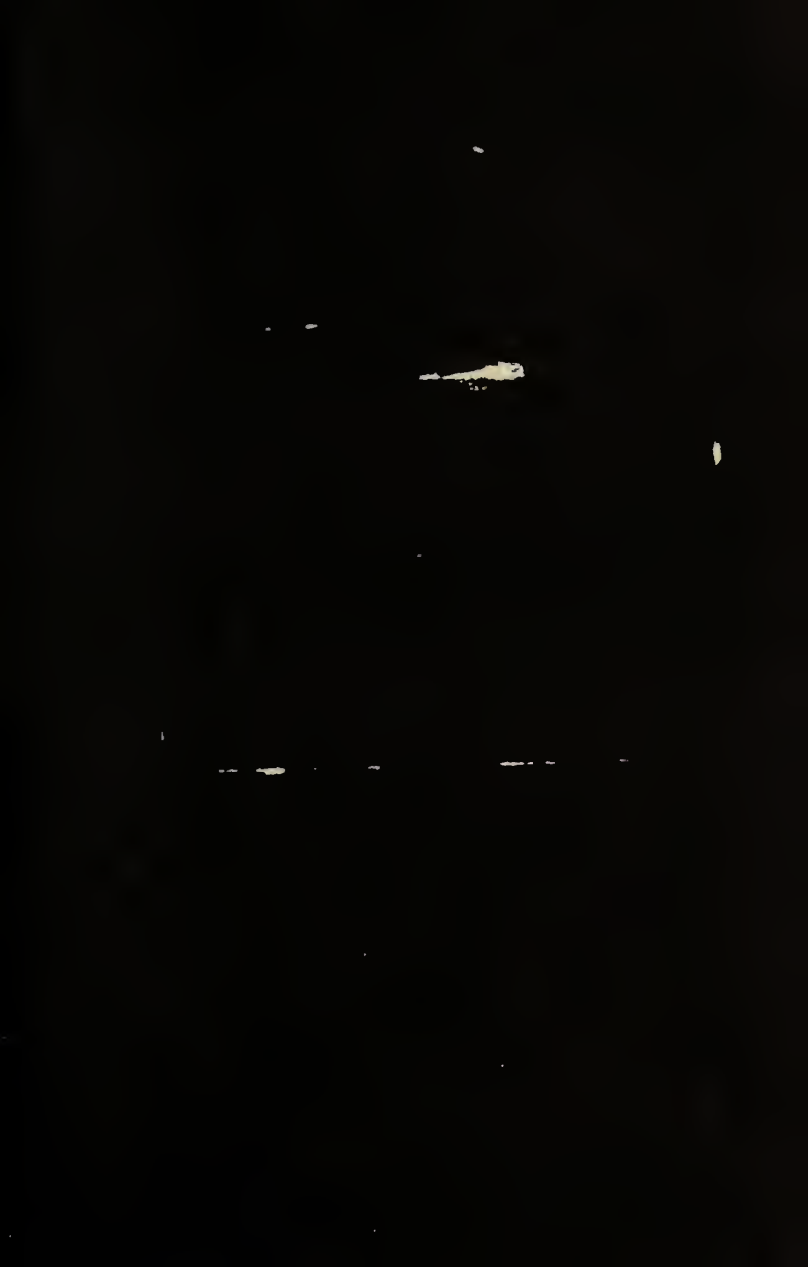


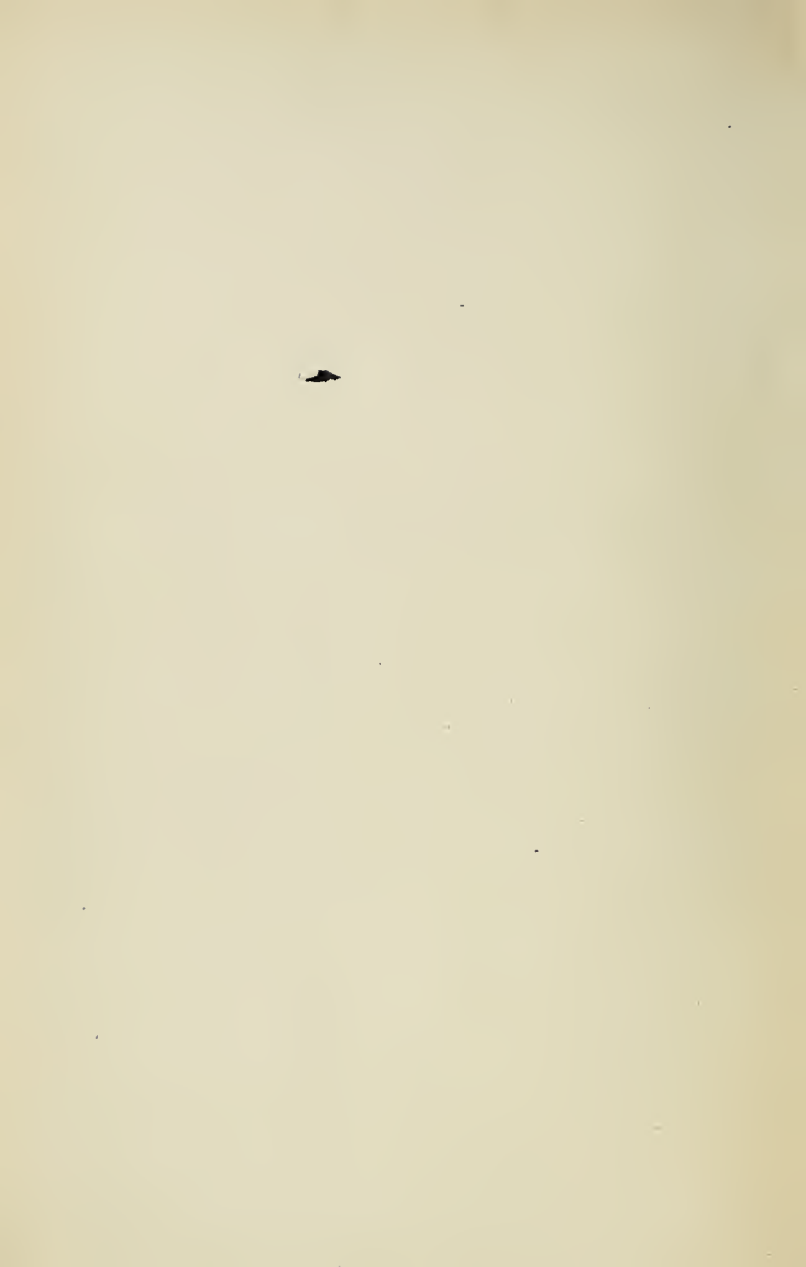
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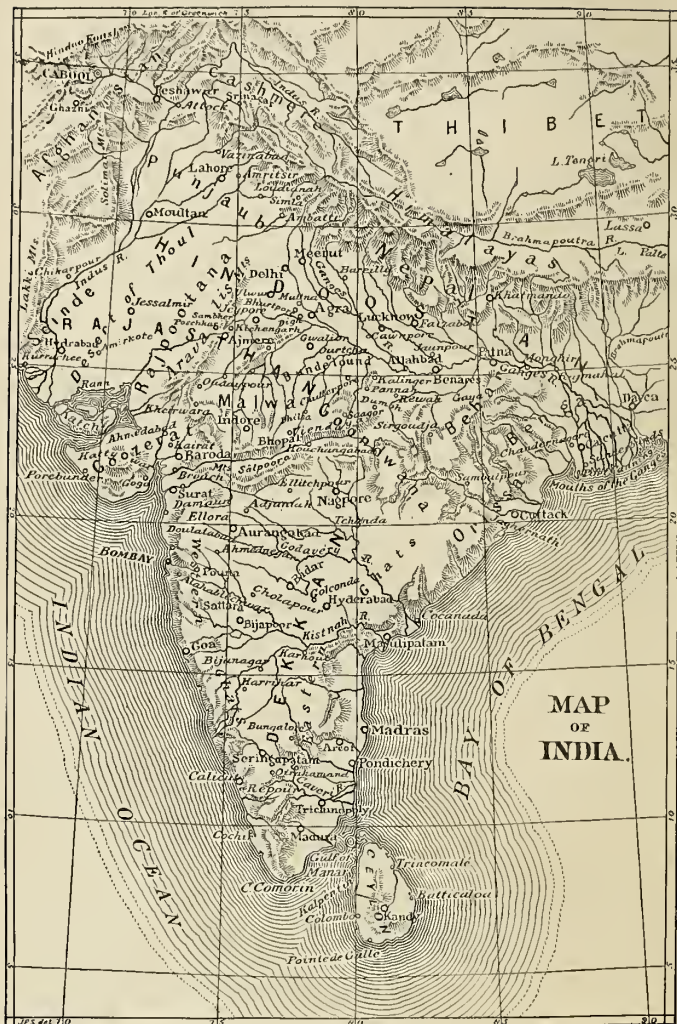






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INDIA

BY

FANNIE ROPER FEUDGE

“The gorgeous East with richest hand
Showers on her kings barbaric pearl and gold

WITH ONE HUNDRED ILLUSTRATIONS

2 6 2 9 5

BOSTON:

D. LOTHROP AND COMPANY.

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PREFACE.

The country treated in the volume now in the reader's hand claims attention from all who speak the English tongue, not only by reason of its great antiquity and the Oriental magnificence and grandeur that adorns its history, but because it is the home of those who used the language from which their own is a descendant. The history of England had long been intimately connected with that of India before the speech of the Anglo-Saxon was suspected of having any affiliation with that of the mysterious land of the Vedas, the home of Guadama.

Now we recognize the truth that, as has been well said, Central Asia was the cradle of the "noble and ever-progressive Aryan race, the progenitor of Persian and Pelasgian, and Celt and Teuton, the discoverer of well-nigh everything which is great and beneficent in the arts of war and peace, the race from whose bosom came Charlemagne and Alfred, Dante and Shakespeare, Michael Angelo and Raphael, Newton and Descartes — the parent in the modern world of the metaphysical subtlety of Germany, and the vivid intelligence of France, and the imperial energy of England; the parent in the ancient world of the lofty spiritualism of India 'of the glory that was Greece and the grandeur that was Rome.'"

The more intimate our acquaintance with the history of this remarkable land, the more our astonishment at the marvellous past, as forcibly exhibited in an architecture imposing in its

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PREFACE.

ruins from which the fretting tooth of time has not even yet taken the delicate touches which in other days gave them a ravishing beauty. The literature and language of India have been brought to the knowledge of the Western world within our own century, and we know comparatively little of their scope and relations, but we are sufficiently well informed to be filled with amazement by that little. The latest of our great poems is based upon the remarkable story of the self-abnegation of one of the religious heroes of India, and its extensive circulation is an indication of the interest that is felt in the land and its history.

The writer of the present volume was for a number of years resident in India and had uncommon advantages for becoming acquainted with the people of all ranks, and in the different regions. Her experience enables her to present a view of the physical traits of the country, its natural wonders and works of art, its cities, towns, temples and palaces, its languages, literature, laws, and religious and social customs, and her study of authentic histories and books of travel have enabled her to give a lively epitome of the history of the past and to add to her own store of information with a freedom from error that is only possible for one long personally familiar with the country.

The volume purposely avoids details and statistics, which, however valuable in themselves, are more appropriate in books intended rather for the specialist and the student than for the use of the general reader at the fireside and in the home. The many illustrations will make more real the descriptions of the author, and it is hoped that the volume will prove profitable as well as entertaining.

A. G.

Cambridge, June, 1880.

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INDIA.

CHAPTER I.

GEOGRAPHICAL DIVISIONS.

INDIA, Hindustan, and British India, are names often indiscriminately applied as belonging to the same region. Properly, the first and second include the third; India and Hindustan being applied to the entire Peninsula, comprising within its bounds, *British India*, or all that portion under British control, and in addition, many native Principalities, some of which are entirely independent, and others partially tributary to the British Provincial Government.

India lies between Thibet and Little Thibet on

the north, the Anglo-Burmese Provinces of Assam and Aracan and the Bay of Bengal on the east, the Indian Ocean on the south, and the sea of Arabia, Beeloochistan and Affghanistan on the west. It extends over the immense region lying between Cape Comorin in 8° of north latitude and the Himalayan mountains in 35° of north latitude, and from the Delta of the Brahmaputra on the east, to that of the Indus on the west.

Its extreme length is about eighteen hundred miles, and its greatest breadth, along the parallel of 25° , is a little more than fifteen hundred miles ; comprising a total area of not less than fifteen hundred thousand square miles.

The population of India is reckoned at one hundred and forty-one millions, of whom, about one million are Portuguese and their descendants ; one hundred thousand are Anglo-Saxons ; and the remainder are Monguls, Tartars, Moors, Arabs, Parsees, Burmese, Aracanese, Assamese, Peguans, Chinese, Jews and Gypsies ; besides the various Indian races, viz. : Hindus, Bengalees, Rajputs, Mahrattas, Seikhs, Ameers, Bheels, Afghans, Gentoos, Goorkas, Klings, Bhootians, Lopchas, Todars, Gounds, Khounds, Badagas, and Erulars.

This great Peninsula is intersected by ranges of lofty mountains, among which are the Himalayas in the northern section ; the Vindhya, Dounghers, Aravalis, Kairmoor, and Rajmahal, in the central ; and the several ranges of Ghauts in the southern portion ; thus diversifying the whole country with alternating mountains and valleys, extensive tablelands, deltas, and fertile plains, that include within their several bounds a very great diversity of climate, soil and productions.

The great Himalayas, that form the northern boundary of India, begin in Turkey, under the name of the Taurus Mountains, continue their course as the Elborze Mountains of Persia, and the Hindoo Koorsh of Turkistan ; then, as the Himalayas, after separating Thibet from India, they pass entirely across Southern China, in about 25° north latitude, where they are known as the Nan-ling range : thus traversing the entire continent of Asia, from the Black Sea to the borders of the Pacific Ocean, a distance of more than six thousand miles in a direct line, or about seven thousand five hundred in their varying course.

Of the various mountain-ranges of India, the Himalayas are the highest ; the Vindhya have the

most marked results as a dividing range, between different sections; the Aravalis are richest in minerals, and have broader valleys more generally furrowed by water-courses; the Dounghers have some of the wildest scenery, with narrow gorges overhung with nearly black rocks, abrupt precipices, huge blocks of white quartz gleaming in the sunlight, and here and there, hidden in the midst of these mountain heights, an oasis of wondrous beauty; the Kairmoors, that cross Bogelcund between the Ganges and Nerbudda rivers, divide the land into two slopes, and unite two mountain ranges, *i. e.*, the Vindhya and the group of Rajmahal; while the Ghauts have a formation altogether peculiar to themselves, and are, in many respects, different from any other chain in Asia. Being the edges of the great table-land of the Deccan, each range of the Ghauts consists of only one rugged side which faces the water, forming all along the sea an unbroken wall. There are here and there defiles, with steps descending to the sea-shore; many of the hills are covered with dense jungle; others have been partially cleared, and are adorned with lovely, picturesque little villas, and bungalows half hidden in shrubs and

flowers; while several prominent peaks are points of great interest to the tourist. On one of the Western Ghauts stands a Hindu temple, its slender spire girt about with vapory clouds; another, Mount Bao Mallim, has its highest peak surmounted by an ancient fortress that is entered from the outside by a flight of some three hundred steps cut out of the solid rock; and at the foot of a third, is prettily laid out the little village of Kampouli, which leads to the defile of the Bhore Ghaut, whence an English railway goes direct to the celebrated Sanitarium of Matheran.

Upon the mountain, half a mile from the Sanitarium, is the “ *Dak-bungalow* ” of Khandalla. These “ *Daks* ” are quite an institution in British India, a god-send to the foreign tourist he soon learns to appreciate, and an absolute necessity in a country like this wholly destitute of hotels at all suited to the accommodation of Europeans. The “ *Daks* ” are *bungalows* (that is, one-story dwelling houses shaded by long, covered verandas) constructed by the British Government, at regular intervals, on the chief military roads throughout the Peninsula; and in these wayside dwellings any traveller has a right to twenty-four hours’ lodging,

with the use of furniture and servants, for the small sum of one Rupee (forty-five cents). He may continue for a longer period at the same rate, provided his room is not needed for a new-comer ; but after having occupied it for a day and night, he must, perforce, yield his place to the first traveller who arrives, if there is no other vacant room.

Provisions, including fresh fruits and excellent tea or coffee, may usually be obtained at moderate rates through the “Dak” servants ; and on a long journey, in that hot and unhealthy climate, it is often a very great benefit to the weary traveller to stop for a day and night where he may obtain a good bed and several comfortable meals before proceeding on his way.

The bungalow of the Khandalla is built on the extreme edge of the table-land overlooking a deep ravine, while on one side rises a mountain, and on the other a magnificent cascade falls three hundred feet into the valley below.

Excellent roads running all around the table-land of Matheran extend along by the very edge of the precipice, exhibiting a panorama rarely beautiful and varied. It is only within a few years past — little more than a single decade —



THE MAHARAO RAJAH OF ULWUR.

that Matheran has been known to Europeans; and its reputation is already wide-spread, as having saved many valuable lives afflicted with diseases hitherto regarded as incurable in a tropical climate. This is, indeed, one of the peculiarities of the Ghauts table-lands, the wonderful efficacy of their pure air and invigorating climate in the cure of nearly all the ailments indigenous to the Indian low-lands.

The works executed on the great "Indian Peninsular Railway," to make the passage across the Ghauts Mountains, are among the most famous of our day. The rugged, almost impassable mountains, beset with thick jungles and deep ravines, rendered every step of the vast enterprise full of difficulty and danger, that only Anglo-Saxon energy and perseverance could have successfully encountered. The total height surmounted is eighteen hundred and thirty feet, on a line of fifteen miles, with a mean inclination of one in forty-eight. Eight viaducts were constructed, of from thirty to fifty arches, and from fifty to one hundred and forty feet high. Twenty-two tunnels were cut, of a total length of nearly two miles, and embankments were made, containing

upwards of six millions of cubic feet. The work was completed in seven years, at a cost of £800,000, or about four millions of dollars. The entire route of the road passes through regions of wondrous beauty and grandeur ; alternately penetrating gorges, traversing mountains, and skirting frightful ravines dark and deep enough to turn the brain giddy with a single glance into their fathomless depths. This road at first only united Bombay with the Deccan, but was afterwards lengthened to Calcutta ; and British India is rapidly becoming one vast system of railways, extending over all the principal military routes, and connecting the larger cities and chief places of resort. One of the latest is "The Dhoud and Vingorla State Railway," through the rich Southern Marathi country, *via* Belgaum, Kolapoor, and Satara.

Hindustan is divided into five great sections, their lines marked by mountain ranges and rivers.

These divisions are as follows : First, the Delta of the Indus, consisting of the north and north-west portions of India. Second, the Delta of the Ganges, or Eastern Hindustan. Third, Central India, or all the region north of the Vindhya Mountains between the Deltas of the Indus and Ganges.

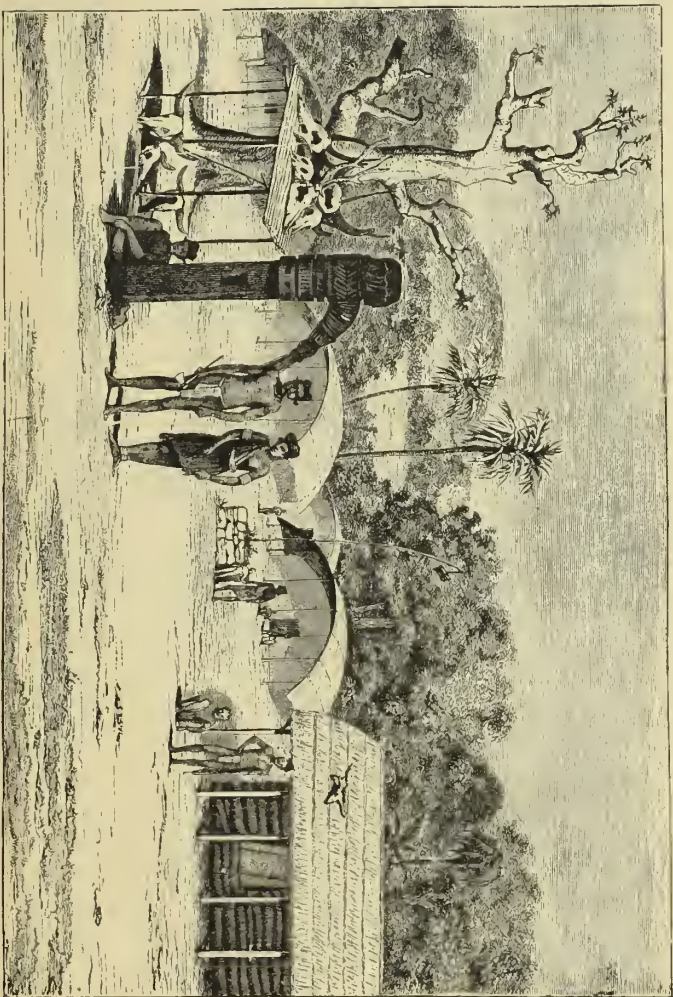
Fourth, the Deccan, embracing the section south of the Vindhya, to the river Kishna. Fifth, Southern India, or the region south of the Kishna to Cape Comorin.

The first division lies mainly to the east of the river Indus, beginning in the vicinity of Attock, and extending southward and westward to the region where the Indus discharges its waters into the Arabian sea. This section comprehends a vast territory, including the Punjaub, Scinde, and several smaller states, with the addition, by the recent treaty, of several portions of Afghan territory, among them the famous Kyber Pass, now a British outpost, with the Khurum and Khost valleys as British granaries. The Punjaub, or "country of the five rivers," forms the southern portion of the plain of the Indus, and extends from the base of the Himalayas to the confluence of the Chenaub with the Indus. "The five rivers" giving name to this region, are the Sutlej, Beas, Ravee, Chenaub, and Jhalum, known to the ancients under the names of Zaradus, Hyphasis, Hydrastes Acesines, and Hydaspes. They all have their source in the Himalayas, all observe a nearly direct course to the southwest for some six hundred miles, and pour

their united waters through the Chenab into the Indus, at the northern point of the desert of Scinde.

The Punjaub is inhabited mainly by Seikhs, a bold, warlike race, who bravely withstood the inroads of British power, and proved themselves very formidable foes in some of the most hotly-contested struggles of modern times. But it was of no avail: the Punjaub and Scindia, kingdoms no longer, are now merely appendages of Great Britain, with an English "Resident" governing at Lahore. The Punjaub is by far the most fertile and populous portion of the Delta of the Indus, numbering between three and four millions of inhabitants. Umritsur, with a population of one hundred thousand, is the sacred city of the Seikhs; Lahore, their ancient capital, and now the British seat of government, has eighty-five thousand inhabitants; and Moulton, prettily situated on the Chenab, has sixty-five thousand.

South of the Punjaub, is Scinde, formerly a powerful state, governed by *Ameers*. Its present population is little more than a million; and of its chief cities, Hydrabad, Patta, Sikkur, Shikarpore, Kurrachee, not one has over twenty-five thousand



SONTAL VILLAGE, RAJMAHAL.

inhabitants. Except in the immediate vicinity of the river, the soil is sandy, and of little value for agricultural purposes. The *Thor* or Desert is ruled by Rajput Princes, petty chiefs, who are in alliance with the British Government, and carry on quite a thriving trade, under foreign surveillance—a system far more tantalizing to the British official, than effectual in controlling the irregularities of so unscrupulous a fraternity as these Rajput rulers of the *Thor*.

The Second Division, the Plain of the Ganges, includes the districts of Behar, Oudh, Pirlhut, Rohilecunde, Allahabad, and last, and most important of all, Bengal, one of the three great Presidencies of India. This Second Division, entirely under British control, has a population of nearly seventy-millions, and is by far the most fertile and populous portion of British India. Behar is noted as the birth-place of Buddhism ; and Patna, its capital, is accepted now as the Palibothra of the ancients, the capital of the Mauryas Emperors who received the Greek ambassadors of the successors of Alexander. But the present insignificant town, with its dirty bazaars and tumble-

down houses does violence to everything like classic memories.

The Kurruckpore Hills, an offshoot of the Vin-dhyas, form the boundary between Behar and the Terai jungle. These Hills abound in mineral springs, and are inhabited by a race of Kolee savages.

Oudh or Aoûdh, familiar to every reader, from the names of Cawnpore and Lucknow, as associated with the terrible massacre of 1857, was a very ancient kingdom, governed by Mahratta Princes until it fell into the hands of the English. Consisting of rich agricultural lands, watered by the Ganges, and possessing several large and populous cities, with considerable commercial importance, it has proved to the English a rich and valuable possession. The deposed king enjoys a large pension of \$500,000 from the British Government, and lives as a State prisoner in a magnificent palace beautifully located at Garden Reach, near Calcutta.

Allahabad is one of the richest provinces of India. Watered by the Ganges and Jumna, as well as by canals, it produces abundant crops of maize, cotton, sugar, indigo and flax. Its popula-

tion is nearly four millions, with an area of eleven thousand eight hundred and twenty-six square miles.

Bengal proper is the low, fertile, and densely-populated region lying on the lower Ganges, in the section round about Calcutta. The Ganges, the most lawless of rivers, runs riot over nearly every portion of Bengal, first inundating one section, destroying everything in its course, and then suddenly withdrawing, and forming for itself new paths to the ocean. These flat, low, swampy lands are good for nothing in the world but the cultivation of rice, and as the birth-place of a pestilential miasma, created by the constant evaporation of stagnant water that escapes in the form of a bluish vapor, filling the air with poisonous exhalations. The laborer needs only to turn the soil with his pick or shovel to find pools beneath; and, in truth, this whole region is neither land nor water, but mud, mud, mud! which, in other than a tropical clime, would be only unapproachable swamp. Here cholera finds its natural home, among the densely-populated villages lying half-buried in the rice-fields, stifled under creeping-plants, and shut out by the rank growth from the life-giving rays of sunlight, while everything is

reeking with perpetual moisture mingled with the noxious fumes of vegetable decay. Asiatic cholera, born here, travels westward with the crowds of Hindu devotees who go annually to the great sanctuaries of the north and west; and thence it is readily conveyed to Mecca and Constantinople by Moslem pilgrims and traders, to be scattered far and wide over both continents. This terrible disease first appeared in the district of Nuddah, in 1817, and since that period has seldom disappeared from India.

Rice planters often disinter, from their moist fields several leagues from the river, the frame-work of boats, and even portions of larger vessels that had been sunk in the deep waters that long ago, in some unknown past, covered the rice-fields of the present day.

Beyond these swamp-lands, the east of this province is made up of monotonous plains crowned with emerald verdure, and thickly dotted with villages swarming with inhabitants.

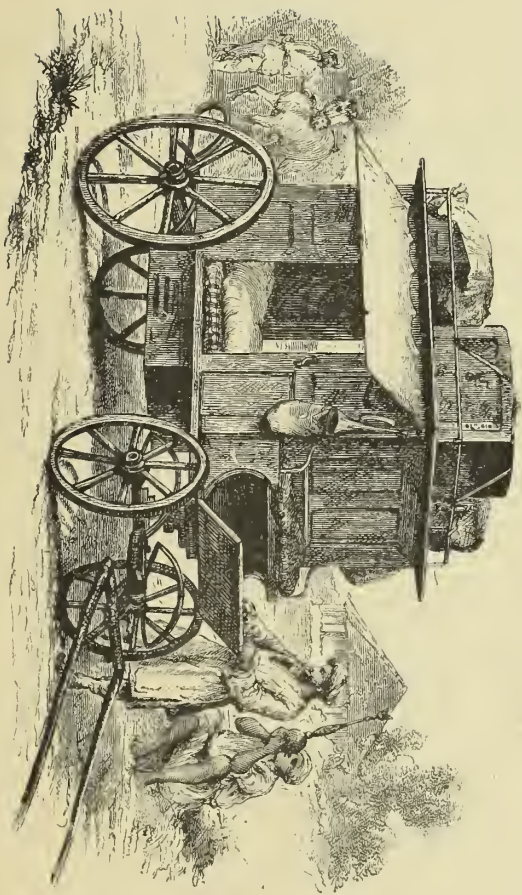
Between the northern extremity of the Plain of the Ganges and the Plain of the Indus is a flat, sterile region, known as the Doab. It does not belong properly to either of the great Divisions of

India, but is mentioned here, from its proximity to those named above. It is ruled by several Seikh Rajahs, who are in alliance with the British; but is of little importance either politically or otherwise.

Central India, the third great Division of Hindustan, embraces all that section of the peninsula north of the Vindhya, between the Deltas of the Indus and Ganges. Triangular in form, its base is the mountains, and its apex the region south of Delhi. It is composed mainly of elevated tablelands, interspersed with mountain ranges, and lovely fertile plains abounding in valuable products. Nearly the whole of this Division is occupied by native Principalities, many of which are not only wholly independent, their princes maintaining the state of sovereigns, but they are possessed of immense wealth, and have vast resources for peace and war.

The Fourth and Fifth Divisions of India are the Deccan and Southern India, divided only by the river Kishna, and the two extending from the south side of the Vindhya to Cape Comorin. The distinguishing feature of these regions is the lofty mountain ranges that girt them about on every

side, and are known respectively, as the Northern, Southern, Eastern and Western Ghauts. The Eastern and Western ranges skirt the sea at distances varying from ten to about eighty miles, those on the western coast approaching nearest to the sea-board. At the southern extremity of this range, stretching out to the eastward, are the famous Neilgherry mountains, so highly esteemed for their fertile soil and salubrious atmosphere. At the northern extremity of the same range, immediately opposite Bombay, are the Mahabalipura mountains rising something more than five thousand feet above the sea-level. The British territory in the Deccan, divided between the Presidencies of Bombay and Madras, does not exceed forty thousand square miles. A portion of the table-lands is very fertile and well cultivated; but the mountains themselves are generally sterile, though the valleys between have extensive forests of lofty timber, reaching down to the plains, often to the water's edge. The belt or lowlands around the peninsula, between the Ghauts and the seashore, is British territory exclusively. It varies widely, not only in breadth, but in fertility; the first few miles nearest the sea being always flat and sandy. Where



THE DAKGHARI. POST CHAISE.

the width of the slip does not exceed eight or ten miles, there will be only this barren tract up to the base of the mountains; but, where the mountains are more remote from the sea, there is often intervening between the sandy shore-land and the lowest ledge of the mountains, ten, twenty, perhaps fifty or more miles of extremely rich and productive soil; the land gradually rising as it nears the mountains, until it is merged in the jungle of teak and satin-wood. The Malabar territory extends from Cape Comorin to 12° north latitude; Canara from 12° to 15° , and the Concon from 15° to 22° . The harbor of Bombay is one of the finest in the world, formed by the peculiar position and close proximity of a group of islands that shut in an arm of the sea along the mainland, making a superb bay, of which Bombay commands the entrance. These islands, located in front of the estuary of the Oolas, the chief river of the Concon, appear to form a sort of Delta, often so called. Callian, the ancient capital of the Concon, long one of the first commercial ports of southern India, is on this river. Viewed from whatever point, the harbor of Bombay always unfolds a panorama of surpassing beauty, its ever-changing scenes always

new, and each seemingly more lovely than the last. In all the East, it has scarcely a counterpart, for either safety and commodiousness, or for the radiant beauty of its surroundings. The peculiarly-favorable location of Bombay in regard to commerce seems to have been understood from remote antiquity, there being little doubt that this group of islands is the Archipelago of Heptanesia alluded to by the geographer Arrian. The island of Salsette, the largest of the group, was that first occupied by the Portuguese colonists, and it was at a much later period, after the fortification of Tanna and Bassein, that the port of Bombay was even thought of.

The eastern or Madras coast-line is much exposed to the fury of the southwest monsoon, during the prevalence of which native vessels are unable to venture out, and terrible storms frequently occur, endangering the safety of large ships all along the coast. Coringa is the only harbor where vessels of any considerable size may take refuge during these violent "squalls." There being no indentation of this coast, nor any island to break off the sea, a heavy, rolling swell prevails throughout the year. To avoid danger, vessels anchor in the

open roads ; those of large size keeping a mile or two from the shore, the swell causing them to pitch and roll as though out on mid-ocean.

During the prevalence of the southwest monsoon the danger is so great that for several months vessels are required to anchor still farther out, and to have their cargoes loaded and unloaded by means of boats adapted for passing through the surf. The anchorage looks deserted, and passengers to or from the ships have to be waited on by *catamarans*—a sort of broad raft, not unlike a New England stone-sled. They are constructed by tying together, horizontally, three flattened timbers eight or ten feet long, then sharpening the point, and, laying over all a slight floor or coarse mat slitted where the timbers are joined. On this mat the rowers sit cross-legged, with the toes bent inward ; and in this position, which is the only one the case admits, they often remain for many consecutive hours, propelling their rude crafts with slender paddles sharpened at both ends, and dipped first on one side and then on the other. The water of course rises between the timbers and washes over the little raft, wetting the rowers to their hips, and sometimes they may be washed

overboard; but, in such cases, they leap nimbly into their places, and row on again as *nonchalantly* as before. The *catamaran* will float safely with a sea so rough that an ordinary boat could not survive for five minutes, and these boatmen do not mind a good wetting. Their clothing is very slight indeed, consisting of but a single strip of muslin or calico, with the addition of the water-proof cap, that constitutes a very important part of the outfit needed by a Madras boatman, in his particular vocation. In this cap, containing more pockets than a peddler's overcoat, the boatman will carry, and keep them perfectly dry, letters, papers, and small parcels of all sorts, to and from the shore. Larger packages must be protected on all sides, by either tin or oil-cloth covers, and lashed tightly to the *catamarans*. In mild weather, large, deep boats are used, made without ribs, of thin, wide planks warped by fire to a proper shape, and tied together by strong twine, which also serves to keep in place the straw and mud used in calking the seams. There is not a single nail in the entire craft, from stem to stern, for none could, by any possible contrivance, be kept in place, under the sort of usage to which Madras boats are destined. The getting

ashore without a very respectable drenching, is certainly an art in which one would seem to need practice in order to be made perfect, and these Madras men display a skill and energy scarcely to be surpassed. Keeping time to a very peculiar tune, they take first a long pull and then a short one, according to the motion of the waves, till at length they push the boat forward on a foaming surf, and she is thrown upon the beach. As she recedes, some jump out with the ropes, and at each returning wave they get her a little higher up, till she lies motionless upon the sands, like a great fish thrown high and dry upon the beach at low tide.

The Ganges, the holy river of the Hindus, has such a history as could be revealed by no other stream in the wide world. Descending from a level of fifteen thousand feet above the sea, and running a course of fifteen hundred miles, it receives at every point the most devout adoration. "The touch of its waters, nay, the very sight of them, takes away all sin." So say the Hindu Shasters, and to their fiat all yield unquestioning assent. Drowning in the holy river is deemed an act of merit; and thousands of sick people endure the

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fatigue of long journeys that they may die upon its banks. The very name is derived from that of the goddess Gunga, who, the Hindus say, was produced from the moisture of Vishnu's foot, caught by Brahma, and preserved in his alms-dish; and Gunga, coming down from heaven, divided herself into one hundred streams, the mouths of the Ganges. In Hindu courts of justice, the water of the Ganges is sworn upon, as the Bible is in ours; and it has been estimated that from three to five hundred thousand people assemble annually at certain points of this river that they may, at the most propitious moment, bathe in its sacred waters; and hundreds are crushed to death in their frantic attempts to press through the crowd. The Hooghly is one of the many streams by which the Ganges empties its waters into the Bay of Bengal, and the most *sacred* of its numerous mouths.

The Indus, the great river of northwestern India, rises in the Himalayas, and with its tributaries, waters the great regions of the Punjaub and Scinde, entering the ocean at the western extremity of the Desert. The fertilizing effects of the periodical inundations of this river are felt for full forty miles, not only over other portions of Scinde,

as far as the western extremity of the province, but even on the Thorr itself, where occur occasional oases of considerable fertility.

The Indus is crossed, near Attok, by a bridge of boats; and the scenery around is picturesque and beautiful.

The Nerbudda, next to the Indus, is the most important of the rivers that discharge their waters into the sea of Oman. It waters Central India, and marks the boundary between that division and the Deccan; and, to the Hindus, it is scarcely less sacred than the Ganges. The Jumna is a magnificent tributary of the Ganges; and the Bangunga, *i. e.*, "Sister of the Ganges," is one of the tributaries of the Jumna. It has its source in the Kali Kho and Mewati Hills, and after a course of more than two hundred miles, it discharges its waters into the Jumna. The bed of the river, only a few miles from its source, is full three hundred yards wide, increasing to more than double this breadth towards the mouth. During the rains, it rushes down from the mountains in a foaming torrent, not only filling this huge channel, but often overflowing its banks, and submerging the surrounding country. The entire course of this river is

through a fertile and beautiful region, especially opposite Sheikoabad, where it empties.

The Chenaub is the largest of the five rivers from which the Punjaub derives its name. Rising among the Himalayas, on the borders of Cashmere, and holding a southwest course, it unites first with the Jhalum; fifty miles farther on, with the Ravee; then with the Ghara or Lower Sutlej; from which point, it loses its name, and the united stream is called Punjund, which enters the Indus, just beyond the southern boundary of the Punjaub. One very singular feature of this river is, that the *red* waters of the Chenaub and the *pale* waters of the Ghara, each retain their distinct character for many miles down the united stream, where may be plainly seen the red on the western side, and the pale on the eastern; but, when weary of coquetting, their union is finally consummated, and a modified tint of paler-red or redder-pale is the result.

The Chumbul is a large river of Central India that rises on the northern slope of the Vindhya at a height of two thousand feet above the sea-level. After a north and northeasterly course, it unites with the Jumna, about ninety miles south-

east of Agra. Its whole length is about five hundred and seventy miles, and it has among its tributaries the Scinde and Parbuttee rivers. During a considerable portion of its course the Chumbul forms the boundary between the Principality of Gwalior and the Rajput Provinces.

The Scinde forms the boundary between the wild region of Bundelcunde and the kingdom of Duttiah. It is a river of importance, more than half a mile broad, with high banks, and a current so swift that it is very difficult to ferry across. The Betwa is the most important river in Bundelcunde, has its source near Bhopal, and discharges its waters into the Jumna, after a course of three hundred and sixty miles. The people of Central India regard it as their sacred stream; and from Oorcha to Raicia the waters are very pure. The Ambramutty, in the Presidency of Madras, is a branch of the Cavery, with which it unites nearly forty miles northwest of Trichinopoly. On the banks of the Ambramutty, near its junction with the Cavery, is the little town of Cavor, containing about a thousand houses, a fort, and a large temple. This is one of the earliest Indian posses-

sions of the English, having been in their hands since 1760.

The Cavery is one of the chief rivers of southern India. It rises among the Coorg Hills near the Malabar coast, four thousand feet above the level of the sea, and flows in a circuitous course, mainly southeast, traversing the whole breadth of the peninsula; and discharges its waters into the Bay of Bengal, on the Coromandel coast. In the vicinity of Trichinopoly it separates into several branches, which descend in distinct falls of two and three hundred feet, and enter the sea by numerous mouths, in the province of Tanjore. Though the Cavery is four hundred and seventy miles long it is navigable only for small boats. The only boats used are queer-looking circular baskets, from nine to fourteen feet in diameter, and covered with buffalo leather. In these, produce is readily brought *down* stream; but, as the force of the current renders *upward* navigation impossible, these strange little vessels are taken to pieces, and the leather carried back on the heads of the crew. The Falls of the Tons are situated some few miles to the north of Rewah, near the road to Allahabad. The river, on reaching the



RAILWAY TRAVELLING IN INDIA.

confines of the plateau, dashes down from the height of four hundred feet into the plain. A magnificent landscape adds to the beauty of this superb cataract—the only one of any importance in Northern India.

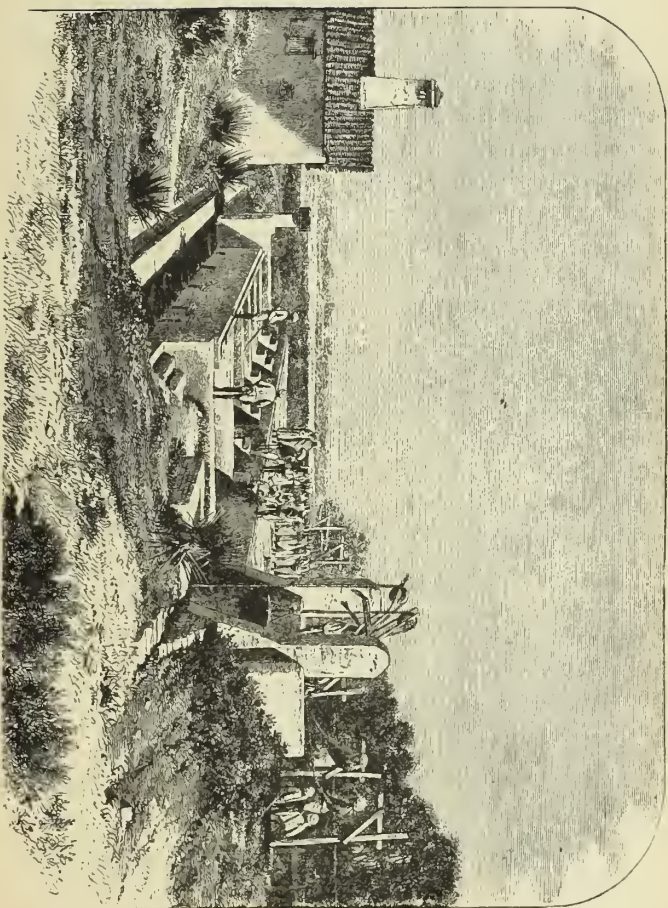
Among the islands found on the coast of India, the Bombay Group, as it is called, is in many respects the most important. This group is composed of about a dozen islands, of which Salsette is the largest, and Bombay one of the smallest; though from its commercial rank the latter has given name to the entire group. The derivation of the name is from *Bomba*, one of the appellatives of the goddess Mamba Devi, to whom this island is dedicated. The name of the next in importance is Elephanta, famous for those wonderful cave-temples, over the origin of which scholars of two continents have been quarrelling for several generations. The island is parted into two peaks, rounded and completely covered with woods up to their very summits. The water on the coast is so very shallow that the boatmen have to wade ashore, with the water waist-high, to land their passengers, whom they carry in a sort of impromptu chair, formed by the interweaving of two pairs of stal-

wart arms. Near the landing is a colossal stone elephant which, though now much mutilated and sunken by its own great weight, still stands conspicuous on the shore. It was from this huge sculptured quadruped that the little island received its name, bestowed by the early Portuguese settlers. It is called by the natives, *Garapuri*; and is just five miles from Bombay. The names of several of these islands are Drave, Bassein Versova, and Trombay, besides some that are smaller and of little importance. On the opposite side from Bombay is Karanja, its mountains rising in the form of a camel's back, in the midst of a dense vegetation that runs riot over all the level portions of the island down to the water's edge. This island is famous for a Hindu temple which, though only about two centuries old, lays claim to extreme antiquity, and is an object of supreme veneration on the ground of having been erected on the site, and with the identical remains of an ancient Jain temple that was thrown down by some of the hordes of Hyder Ali. But beyond these few leading facts, little seems to be really authenticated concerning this wonderful island-temple so highly venerated by the credulous people.

On the opposite side of the island, the vegetation is of a very peculiar character, being composed of gigantic trees standing apart from each other, and appearing to spring from stony ground, quite devoid of brushwood—thus furnishing a cool sheltered retreat where the tired pilgrim may walk or recline at pleasure. One of these trees, a beautiful *sal*, of huge proportions, is noted throughout the country, and regarded also with religious veneration for its very peculiar growth. The numerous branches grow straight outwards for a time, and then, by reason of their great length, bend downwards to the very ground, thus forming a grand circular dome, perfectly shaded, within which a thousand persons may readily find shelter. Not far off, is an equally-wonderful banian, said by the priests to number its age by centuries, five or six at least. The original trunk has entirely disappeared, and in its place has been erected a small temple, thus wholly embowered in a tangled mass of natural columns, that in turn support other branches of the same parent stem from which their own existence was derived; and constituting a shrine of weird but wondrous beauty.

The island of Salsette has for its chief town

Tannah, situated about twenty miles from Bombay. An excellent bridge, with both railway and carriage road, spans the water at this point, connecting the island with the main land. Tannah was one of the earliest settlements of the Portuguese, and the capital of their colony during their palmy days in India. It was conquered in 1737 by the Mahrattas, who devastated its fair precincts, and left it almost in ruins. It came into possession of the English about thirty years later, and they have since held it, but it has never regained its former importance. The Bombay Prison is a well-regulated penal institution located here ; and there are confined in it criminals of so vast a number of castes, creeds, languages and proclivities, as to require a very peculiar discipline, enabling the rulers to preserve order, and yet avoid interfering with the religious prejudices of the inmates. For the rest, this island is rich in memorials of antiquity, containing two groups of remarkable. Buddhist caves at Kenhari and Magatani, and several superb Brahmin caves at Jygeysir and Monpezir. The island is connected with Bombay by a long, wide causeway across the little strait that separates the two islands. Upon the bay thus formed, are



AN INDIGO FACTORY, ALLAHABAD.

located lovely country-seats amid groves of picturesque palms. At the Portuguese village of Mahim, there is a large convent and one or two Romish churches. This was, in the days of Portuguese supremacy, an important shipping port, but it has been deposed from its high position by the rivalry of Bombay, as well as the very malarious character of the climate. At the northern end of the island a superb iron viaduct crosses the Strait of Ghora-Bandar, that separates Salsette from Bassein, enclosing a lovely bay, on whose smooth surface is dancing, at all hours, a fleet of native boats, fragile and picturesque as a bevy of wild fowl sporting on the summerlake. This point commands an extensive prospect of grand and beautiful scenery. On one side are wooded banks and massive rocks enclosing the blue arms of the majestic sea, and on the other rises a long, steep promontory crowned with the walls of the old Portuguese city of Bassein and its lovely bay. Bassein was one of the most flourishing of the Lansitanian colonies; and the remains of the great Albuquerque * lie here under a marble tomb that is half buried beneath the encroachments of creeping plants and the rank

* "Albuquerque, the Great, called the Portuguese Mars, was born near Lisbon, in 1452, and died at Goa on the Malabar coast, December 16, 1515.

tropic growth of this fertile soil. Within the walled city there remains nothing of the old grandeur, save the ruined spires of a few churches; but most of the hills in the vicinity are marked by the remains of castles, forts and convents, that were once a beauty and a joy, but alas! not forever. Residing in the little villages around Basseïn, there are quite a number of Portuguese staid, matter-of-fact villagers of the olden type, who seem to have stood still all these years, while the rest of the world was moving onward, and who live here in their quiet nook, probably just as did their ancestors of the centuries ago.

At the mouth of the Hooghly, one of the branches of the Ganges, is the great island of Sangor, one of the most holy places of the Hindu. The Hooghly being considered the true mouth of the Ganges, and the junction of this sacred stream with the ocean being at Sangor, great sanctity is attached to the place. An annual festival is held here in January, attended by thousands of Hindus, some of whom come from a distance of five or six hundred miles. Crowds of people, leaving their boats, erect booths or tents on the adjacent sandbanks, the oars of the boats being set up to support the tents and shops. Here, within a few



PEASANTS OF THE DOAB.

days, an uninhabited island will be transformed into a large and populous city, full of streets, lanes and bazaars; where people are buying, selling, and practising various handicrafts as in a city. But the masses, men, women and children, are most of the time busy bathing in the water, that to them represents a God, worshipping Gunga by prostrations and *salaams*, spreading out their offerings on the shore, for the goddess to take when the tides rise, and daubing their heads and breasts with the mud that they regard as a panacea for sin and suffering. Formerly, thousands used to throw themselves and their children into the river from this island, hoping thereby to gain the favor of their gods; but this is no longer permitted by the British Government, and during the festival, an English officer with fifty Seapoy soldiers is placed here to prevent these cruel sacrifices. A few devotees usually reside on the island, and contrive for a while to avoid the tigers. The pilgrims are supported by the donations of boatmen, who believe their own safety is ensured by the presence of these holy men. Besides these, the island is occupied mainly by tigers.

Another great island is Ceylon, three hundred

miles long and one hundred and fifty broad at the widest part. It lies in the Indian Ocean, south-east of Madras, with mountain ranges towering in the centre, and beneath them spread out on all sides, are plains of wondrous beauty and fertility. The highest peaks on the island are Pedrotallagalla, eight thousand two hundred and eighty feet above the sea, Adam's Peak, seven thousand four hundred and twenty feet; and the Sanitarium of Newera Ellia, six thousand two hundred and ten feet; with others, which will be mentioned farther on.

CHAPTER II.

MOUNTAIN SYSTEMS.

MOUNT Dhawalageri, twenty-eight thousand one hundred and seventy-nine feet above the level of the sea, is one of the loftiest peaks of the great Himalayas, and was for many years accredited by geographers as the culminating point of our earth. But, in the year 1854, the adjacent peak of Mount Everest was ascertained to be twenty-nine thousand two hundred and forty feet above the sea, or nearly eleven hundred feet higher than Mount Dhawalageri; and Mount Everest has enjoyed the honorable distinction of being reckoned the highest known point on the globe. It is doubtless upon the ancient, widespread reputation of Mount Dhawalageri, and the

marvellous stories and traditions circulated by the Hindus of its wondrous height that the Buddhists have based their fiction of Mount *Phrá-su-ma-rurāt*, honestly believed by them to be the grand centre of our entire system of worlds. Of its fabled wonders they have written whole volumes; and at its base they locate their "seven hells," the unfortunate occupants of which sink lower and lower in sin and suffering, just in proportion to their location. The "seven heavens" also, according to the Buddhists, are located around the sides of this "great central mountain," each rising higher and higher, until *Nigban*, the very *summum bonum* is reached.

Upon the Mussoorri range of the Himalayas the English have quite a famous botanic garden. The climate here is not warmer than that of Central Europe, and is quite as healthful and agreeable. The average temperature during May and June, the two hottest months, is about sixty-six degrees, and on the very warmest day, the thermometer does not rise above eighty in the shade. During the cool season, which occurs in the months of December, January and February, the average range of the glass is about forty-three; and at

HINDUS OF WESTERN DECCAN.



night, for several consecutive months, it falls as low as thirty-two.

On the Sik-kim Hills, near the Himalayas, is the English Sanitarium of *Dharjeling*. It is seven thousand feet above the level of the sea, and the climate is charmingly salubrious, in contrast with the sultry atmosphere of the plains, the thermometer rarely rising above seventy, even in the warmest months. From the summit, the snow-crowned Himalayas are plainly visible; and the scenery all around the settlements is varied and beautiful, uniting the delights of two zones, the lovely tropic verdure, and the salubrious breezes of temperate latitudes. The distance of Dharjeling from Calcutta is nearly three hundred and fifty miles, part of which, may be accomplished by means of river-boats, and the remainder by palanquin over good and safe roads, with the occasional help of the *palkeegharee*.

Stretching along the lower chain of the Himalayas lies a region of peaty swamp-lands, known as the *Turai*. Various mountain springs, filtering through the soil, keep it always moist; while vast masses of decaying vegetable matter, swept down by the rains from the mountains, fill the air with

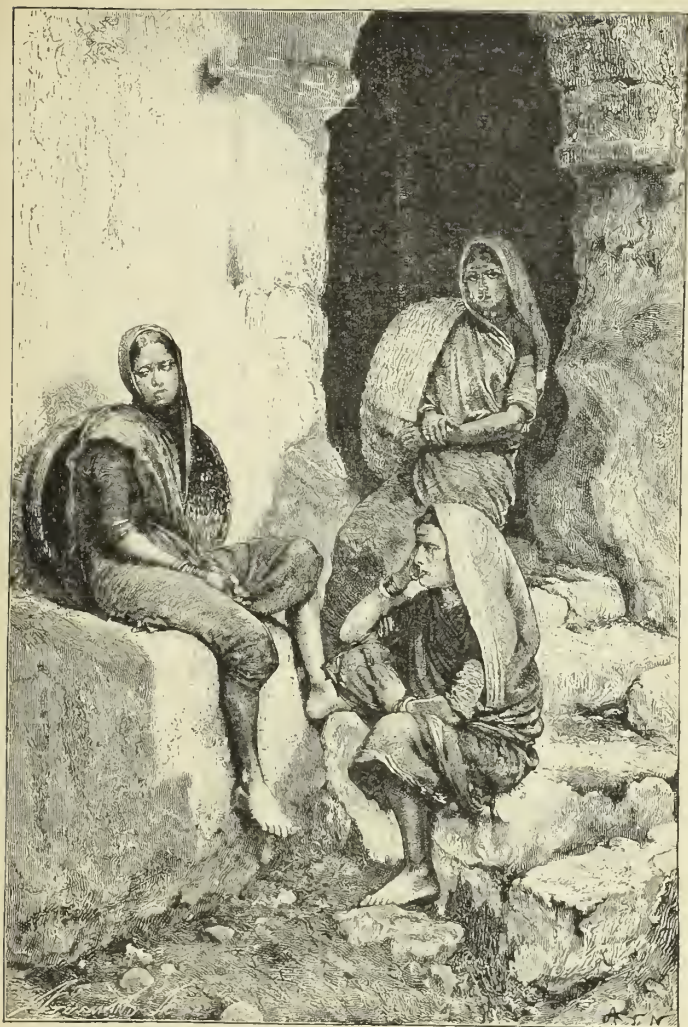
pestilential vapors, rendering this locality wholly unfit for human habitation. Yet there is a sparse population of wretched, eadaverous-looking natives, who earn a seanty living by felling and sawing logs, though they suffer much from jungle and intermittent fevers, and there is a great mortality among them. During the years 1875 and 1876 two English officers, aecompanied by the wife of one of them, paid a two years' visit to Dharjeling; and thence, when their sojourn at the Sanitarium was eoncluded, they set forth, with numerous attahés and attendants, about seventy in all, upon an impromptu exploring tour, far into the interior of this mountain region. This novel and interesting trip oecupied about three months' time, during which they sueceeded in gaining an elevation of about eighteen thousand feet above the seaboard before turning their faees homeward. A portion of the trip was aecomplished very comfortably on horsebaek; but as the way grew more rugged with the upward mareh, the ponies beecame valueless, and the gentlemen of the party had to eontinue their route on foot, though for the lady a *dandy-bareilly* was improvised, and did effective service. But after a while, as the aseent grew still more

steep, and the footing more uncertain, even the "dandy" was no longer available; and this enterprising lady tourist had no choice left her but to be carried forward in an arm-chair strapped to the back of the stoutest of her attendants.

At the beginning, when the three travellers left Calcutta for Dharjeling, the first stage, of one hundred and fifty miles, was made at night by a railway running parallel with the Ganges, on its left bank. At dawn, the rail-car was exchanged for a steamboat; and at sunset the little party had reached the town of Caragola, on the right bank of the river. The second night's travel was made by the "government bullock train," at a rate of one and a half miles per hour; which, proving a somewhat exhaustive process for the patience of our travellers, the government conveyance was exchanged for a *palkeegharee*, a native vehicle with closed sides, and about sufficient space to accommodate two passengers in a recumbent posture, while the servants and luggage are bestowed upon the roof, and the whole is drawn by two stout oxen. In this manner they journeyed to the foot of the Himalaya mountains, alighting at the Terai, which,

though three hundred miles from Calcutta, is only three hundred feet above the sea-level.

But, from this point the ascent grows more abrupt. Punkabaree, the first station on the mountain, is eighteen hundred feet above the sea; and Kursiong, only six miles further, is three thousand feet higher. Tea of excellent quality is very extensively cultivated in the region round Kursiong; and forest trees are rapidly disappearing, to be replaced by tea-shrubs, thus utilizing, but greatly diminishing the picturesque beauty of these mountain regions. From Kursiong, after twenty miles over a broad, smooth road winding round the hill sides, the travellers halted before the English cantonments, seven thousand feet above the sea. Dharjeling occupies the summit of a ridge, from which descend on either side deep, fertile valleys, where oranges, bananas and cocoanuts grow spontaneously, and sugar-cane is successfully cultivated; while on the "top," fires and thick clothing are needed almost the year round. Mount Everest, the highest peak of the Himalayas, is not seen from Dharjeling, but Mount Dhawalaghiri, twenty-eight thousand one hundred and seventy-nine feet in height; Mount Junno, twenty-



INHABITANTS OF THE ISLAND OF SALSETTE, NEAR BOMBAY.

five thousand three hundred and eleven feet; Mount Kubra, twenty-four thousand and fifteen; Donkia, twenty-three thousand one hundred and seventy-six feet, and Pundeem, twenty-two thousand two hundred and seven feet, with some seven or eight others, each of which rises more than twenty-thousand feet above the sea, are all plainly visible from the military sanitarium of Dharjeling. It was in the year 1835 that the English Government first projected this institution; and the Rajah of Sik-kim was induced, in consideration of the annual payment by the English of three hundred pounds, to cede to them a small tract of land sufficient for the erection of extensive hospitals, lodging-houses for invalids, and other buildings needed by a Sanitary Commission. After some fifteen years, difficulties arising between the contracting parties, culminating at length into open hostilities, the English being the stronger side, from thenceforth refused to pay any portion of the three hundred pounds; at the same time, laying violent hands upon a much larger tract of land, for the erection of additional sanitariums, barracks, churches, etc., for which no compensation was even named. In this case, as in a thousand

others, where the strong and the weak war against each other, might was made to usurp the place of right, and the Rajah had no alternative but to submit to the gross injustice practised on him by a professedly Christian government. Besides the public buildings owned by the government in Dharjeling, there are many lovely cottages and elegant villas owned by officers and citizens of Calcutta and elsewhere. These are nearly always occupied by the families or friends of the owners, in constant rotation, one set going as another comes, even during pleasant weather; and in the hot months, when everybody leaves Calcutta who can get away, these mountain residences are filled to repletion. The climate of Dharjeling has been found so highly beneficial to invalids, when resorted to in season, that the number of visitors is generally limited only by the measure of accommodations. The natives have several very convenient arrangements for conveying the sick up and down the mountains. First among these is the *dorlie*, a covered litter, softly-cushioned, muslin-curtained, and easy as a sick-room cot. It is borne by "bearers," like a palanquin, without jolting or fatigue to the invalid, who can sit or

reeline as most agreeable ; and unless extremely ill, derives both pleasure and benefit from this gentle exercise. Another native invention is the *bareilly-dandy*, which consists of a reeling cane-chair suspended by straps from a strong, boat-shaped wooden frame, that terminates in a pole at each end. This is carried by four "bearers," who are relieved at short intervals. The "dandy" is specially suited for ascending or descending mountains, in which case it is desirable for the "team" each time to be composed of two tall and two short men. In going up, the short ones, of course, are "to the fore," and the arrangement is reversed in going down.

There is yet another ingenious contrivance for the invalid traveller, less used than the others, and only brought into requisition on very steep activities, or for ladies, in localities where it would be impossible for them to maintain a foothold. Only the strongest and most trusty bearers are employed for this variety of *ton-jon*, and their wages are more than double the amount paid to the ordinary "bearer," since both the fatigue and the responsibility are proportionately augmented. The *ton-jon* is merely a cane-chair placed on the back of a

stout bearer and bound by means of strong leather straps around his arms and forehead, while he keeps his footing and plods patiently onward by the aid of a trusty staff.

As the foreign residents at Dharjeling have increased in number, native villages have sprung up all around the settlement; and the population, that twenty-five years ago was estimated at only five thousand, now exceeds twenty thousand. Of these some two thousand are Europeans and their descendants; and the remainder are mainly *Bhootias* and *Lopchas*, with a very small admixture of natives from other portions of India — chiefly those in the employ of European residents, as servants.

As the tourist nears Dharjeling, he begins to imagine himself “certainly in the fashion,” for every part of the road is crowded with ponies and pedestrians, ox-carts and *hacheries* drawn by buffaloes, hauling passengers and their belongings, lighter carriages with ladies in “full dress” on the evening drive, officers in uniform, with toilettes, costumes and colors in every possible variety.

The Pur Pandjal is a lofty chain of glaciers, forming a formidable though by no means impass-



A CHILD COMMITTED TO THE RIVER JUNNA BY ITS MOTHER.



able barrier between the burning plains of the Punjab and the cool valleys of Cashmere. During the warm months, parties of native traders often take this route between Serinaghur and Lodiāna, bringing from the former large quantities of the textile fibre from which the famous Cashmere shawls are made, for the supply of the Lodiāna looms; as well as large packages of the shawls themselves, which find a ready market among the native Indian Princes and Rajahs.

Almost buried in a ravine of the Himalayas, one hundred and forty miles due north from Delhi, is *Simla*, the fashionable resort during the hot months of a very large proportion of the English residents of Calcutta. In itself merely a large village, Simla is, for about six months of every year, invested with the important position of Capital of British India. Here the Governor-general has an elegant villa, with offices and dwellings for his staff and the chief functionaries of government; and with the first oppressive days of the hot season the hegira commences. The whole concourse of the *élite* naturally follow the footsteps of the court; and thus, from April to October, Calcutta, "City of Palaces," sinks to the

insignificance of a provincial town. Meanwhile, vice-regal decrees emanate only from Simla, the *Official Gazette* displays the name of the new favorite at the head of its columns, and newspaper reporters must draw from this little mountain town, such items of "Court News," and "Personals" of the *beau-monde* as may be needed to meet the requirements of their readers. This semi-annual removal of the seat of government is both inconvenient and expensive, though of late years a railroad over the larger portion of the route has brought the two "capitals" nearer together. Simla has a first-class English hotel, where rousing fires, a plentiful table, and good beds, well provided with snowy sheets and thick blankets, give the travellers a cheery welcome.

Kalka is a pretty village at the foot of the mountain, one of the lower steps to the ascent; and here, before the railroad to the summit was completed, tourists had of necessity to stop, in order to obtain ponies or *jampons* for the completion of the journey to Simla. The *jampan* is another Hindu contrivance belonging especially to the Himalayas. It is almost identical with the "dandy," except that the former is provided with

a sort of oil-skin roof as a protection from the sun.

The long line of the Sirmour mountains, all covered with glaciers and thick forests, is plainly visible before reaching Simla and the celebrated peak of Jacko in the immediate vicinity of the little town. Nevertheless, at this point are attained only the lowest steps or first gradation of the gigantic Himalayas, whose vast system of snow-covered peaks extends so many thousands of feet upwards and onwards. From here, climate, vegetation, all are changed; even the features of the people, whose small eyes, high cheek-bones, broad noses, and wide mouths proclaim their Mongul descent. In truth this is no longer India, though of India. It is plainly annexed territory, and its people are the same as those belonging to Thibet and China — hardy mountaineers, called by the Hindus Paharis, the term being applied indiscriminately to all mountaineers without regard to race. The very cottages seem to have been transported from a distance, and the villages are those of China or the mountains of Europe, while the men wear trousers and woollen waistcoats in lieu of their flowing tropic robes, and some have felt hats in-

stead of muslin turbans. Palms and mangoes disappear altogether, and their places are usurped by firs and plane-trees, while the lovely-tinted rhododendrons lavish their wealth among rocks and ravines.

Another noted mountain town is *Bhadrinath*, in the district of Gurhwal on the right bank of the river Vishnu-gunga. It lies in a valley of the Himalaya mountains, ten thousand feet above the sea-level, while the peaks in the immediate vicinity of the town tower aloft from twenty-one thousand to twenty-three thousand feet. Bhadrinath is famous for a temple of Vishnu that is reputed to be very ancient, though the building has quite a modern look, possibly from recent improvements. Below the temple is a tank thirty feet square, fed by a thermal spring with which it is connected by a subterranean passage. The chief object of worship in the temple is an idol of black marble robed in gold and silver brocade; and the ablutions performed in the tank are supposed to be efficacious in washing away all past sin.

For nearly six months of every year, from November to April, the temple is closed on account of the excessive cold; but, during the

remaining portion of the time, it is the resort of numerous pilgrims, the number reaching fifty thousand at the celebration of the *Kumbh Mela* festival, that takes place every twelfth year and is attended with much splendor and most extravagant outlay.

Chirra Punjee is a town in northeastern India, situated on the Cossya Hills at a height of four thousand two hundred feet above the sea. Its temperature during the hot season is full twenty degrees lower than the plains in the same latitude, but for some unascertained reason the climate has not been found favorable to the health of Europeans. There are valuable mines of coal and iron in this region, but little effort has been made to develop their wealth.

The Aravalis range, separating from the great net-work of mountains in Central India, runs in a northerly direction through Rajputana as far as Delhi. The peaks are composed mainly of granite resting on massive beds of blue slate, while the valleys are rich in many-tinted quartz, and in laminated slates of various hues from gold to purple. This is one of the richest of all the mineral fields of India. Besides its untold wealth of gold,

silver, lead, tin, copper, carbuncles, amethysts, chrysolites, garnets, emeralds and rock-crystal, it contains also, black and colored marbles, gneiss and sienite. The higher portions of the mountains are inhabited by the *Pal Bheels*, a race who, despite their present degradation, yet retain unquestionable evidences of a former civilization far above the people about them.

From Ajmere, some of the finest scenery of the Aravalis is visible — piled-up rocks, ravines and mountains, out of the midst of which rises the town with its far-famed fortress of Teraghur surrounded by a belt of verdure like an oasis in a desert. Sharp peaks shoot upward on all sides; ravines that seem unfathomable make the head grow dizzy to look into their dreary abyss; giant cacti are all aglow with their rich crimson blooms; and graceful ferns and parasites reflect the bright tropic sun in rose-tinted halos. The rocky heights of Teraghur are very abrupt and the ascent is difficult; but the summit commands a magnificent view of the town, and of all the surrounding scenery: It is from this huge rock, on which is built the fortress commanding the town, that Ajmere (*Aji-mer*, “Invincible Mountain”) derives

CROSSING AN INDIAN RIVER.



its name. Near Poshkur, about ten miles from Ajmere is the equally famous *Naga Pahar*, "Rock of the Serpent," likewise associated with the memory of Aja Pal, the builder of the fortress of Tera-glur; and at Naga Pahar may still be seen the ruins of his ill-fated castle.

These mountains abound in springs, and for this reason they have from time immemorial been a favorite resort of ascetics. The Brahmins say that the great Bhitrari, the brother of King Vikramaditya, lived here as a hermit for many years at the shrine of Naga Pahar; and the marble slab on which this noted anchorite used to sleep is still shown to thousands of credulous pilgrims who come annually to kiss the sacred stone. Just beyond Peshkur, between the two parallel mountain ranges, is a long, narrow valley almost filled with sand which is piled up on either side nearly to the mountain tops, leaving only a narrow uncertain path in the middle with an aspect dreary as a desert—the very reverse of the lovely valley around Ajmere.

Between Doudon and Jeypore occur a series of sandy plains with no sign of vegetation. This sand is so strongly impregnated with salt that

simply by washing and evaporation excellent salt is obtained; and so extensive are the plains and so rich the yield, that nearly the entire community derive their support from the manufacture and sale of salt, to the total neglect of agricultural pursuits.

Among the Doungher Mountains is *Tintouni*, a town of note, as the entrance to the defiles of the mountains; and also as the abode of the chief of the *Thakours*, a haughty race whose character and habits take one back to the old feudal times with their tyranny, barbarisms and exactions of "black-mail" tribute. It seems odd enough to find thus, in the very heart of Asia, a reproduction of European customs of an age long gone by. The castle of the Thakoura chief, strongly built and fortified, stands on a commanding eminence with a quaint medley of terraces, towers and pinnacles overlooking the precipice. A very steep declivity leads to the gate of the keep, which is well defended by numerous small towers and iron-bound stakes; while the interior would seem a very transcript of the old feudal fortress of half a dozen centuries ago. These chiefs, despite their rapacious propensities, are, as a rule, models of

serenity, dignity and courtliness, receiving and entertaining their guests with a princely air and self-sustained consciousness of birth and blood, that one not "to the manner born," would find it impossible to imitate. During some few years past the English Government has attempted to compel these fierce warriors to renounce their system of brigandage; but they have accomplished merely a modification. "Blackmail" is levied on every caravan as heretofore; but now it is called "tribute," not plunder. From being the robber of travellers, the chief has become their "protector," furnishing guides and guards for a handsome "consideration;" and instead of pillaging, he "taxes" them. So the chief gets his bonus, and every traveller and trader has to "pay tithes of all," but the "Blackmail" bears a different name under the new régime.

Much of the country among the Dounghers is indescribably wild, and some of the passes are extremely difficult. The number of tigers and other wild beasts found here greatly adds to the danger of travel, and human thieves and depredators are not wanting. But the scenery is so grand and picturesque that one willingly incurs the risk to enjoy

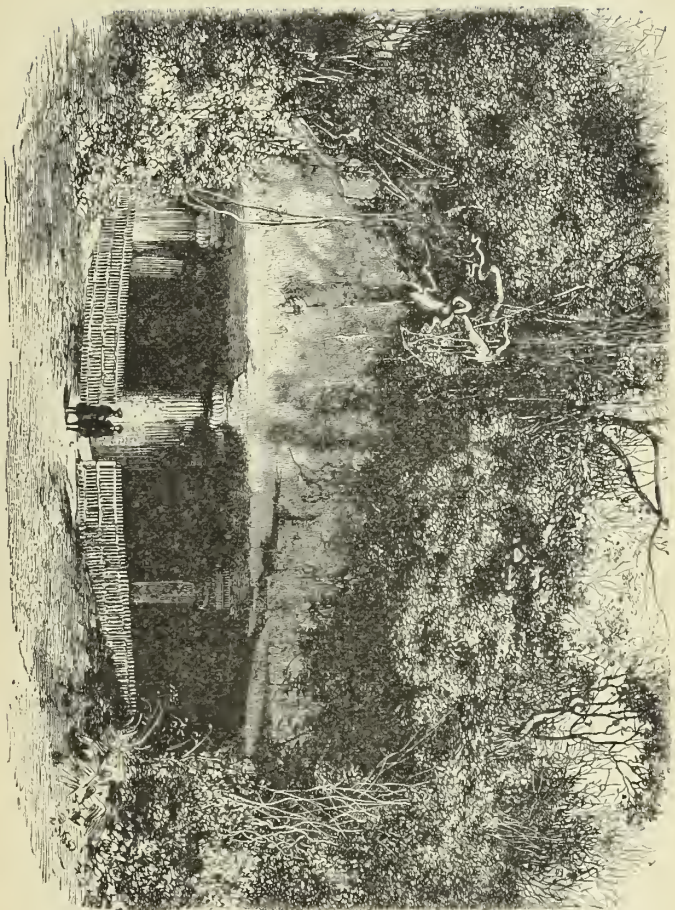
by a *coup d'œil*, such a vision of superb mountains and fertile valleys, myriads of the loveliest flowers dotting every little oasis, and whole miles of mountain declivities covered with grand old forests that reckon their age by centuries.

At Kairwara, the English Government has established an out-post for the purpose of keeping the Bheels in check. The garrison is composed entirely of native soldiers, commanded by some half a dozen English officers.

The defiles here gradually become wider, and the mountains are circular and less lofty; but the summits are bare, seeming to be composed mainly of laminated schist, with thick veins of milky quartz, and are not at all adapted to vegetation.

The range of Indian mountains next in length to the Himalayas, is the *Vindhya*, which crosses the peninsula from east to west, between the twenty-third and twenty-fifth parallels of north latitude, and in length, extending from 74° to 84° of east longitude, following very nearly the valley of the river Nerbudda. The highest peaks of this range are about twenty-five hundred feet above the level of the sea; while in some portions they do not exceed seven hundred feet. The

ENTRANCE OF CAVES, ELEPHANTA.



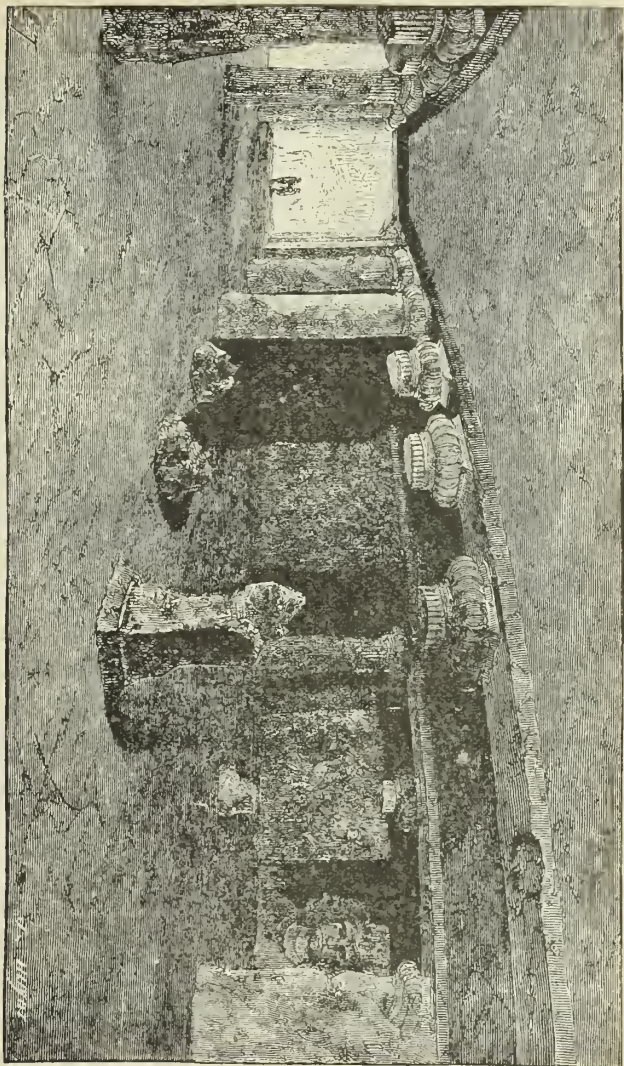
greater part of the land south of the Vindhya, as far as the Gap of Coimbatore, consists of elevated table-lands skirted by mountains, which toward the coast terminate in plains. Here and there little villages meet the eye, and at almost every eligible point this shrine-loving people have erected something or other to memorialize their gods and invite the offerings and adoration of every passing traveller. *Zayats* are numerous along the high-ways. These are large, covered buildings with open sides, where are always to be secured by the weary traveller a cool resting-place, with plenty of fresh water, and sometimes other conveniences for as long a time as he may desire. But though the peaks of the Vindhya proper are none of them very lofty, there are several offshoots that extend through the district of Chittagong, from Assam to Cape Negrais, the peaks of which vary in height from three thousand to eight thousand feet above the sea-level. These mountains are the abodes of wild tribes whom no government has ever been able to reduce to subjection, though Moguls, Afghans, Tartars, and English have successively claimed dominion over them.

The great river Chumbul has its rise on the

northern slope of the Vindhya, at an elevation of two thousand feet above the sea-level, whence it flows northward and north-eastward before uniting with the Jumna.

It is in the vicinity of the Vindhya, among the hills adjacent to Cambay, that are obtained the celebrated *cornelians* known as "Cambay stones." They are found thickly embedded in the small mounds between the Bowa Gore and Bowa Abbas, where they are quarried by native miners.

The Deccan, south of the Vindhya, is bounded on all four sides by lofty mountain ranges known as the Ghauts, and distinguished respectively as the Northern, Southern, Eastern and Western Ghauts. This name is given only by Europeans to the mountains themselves, being applied by natives to *the passes*, the word *Ghaut* meaning "an opening between mountains." The *Ghauts*, or passes, are so very numerous on these mountains, and are so frequently alluded to by the natives, that those not very familiar with the vernacular of the country have misunderstood the meaning of the term and given this misnomer. It is not unusual for a Hindu, on hearing a European express the desire or intention of "visiting



INTERIOR OF GREAT CAVE, ELEPHANTA.

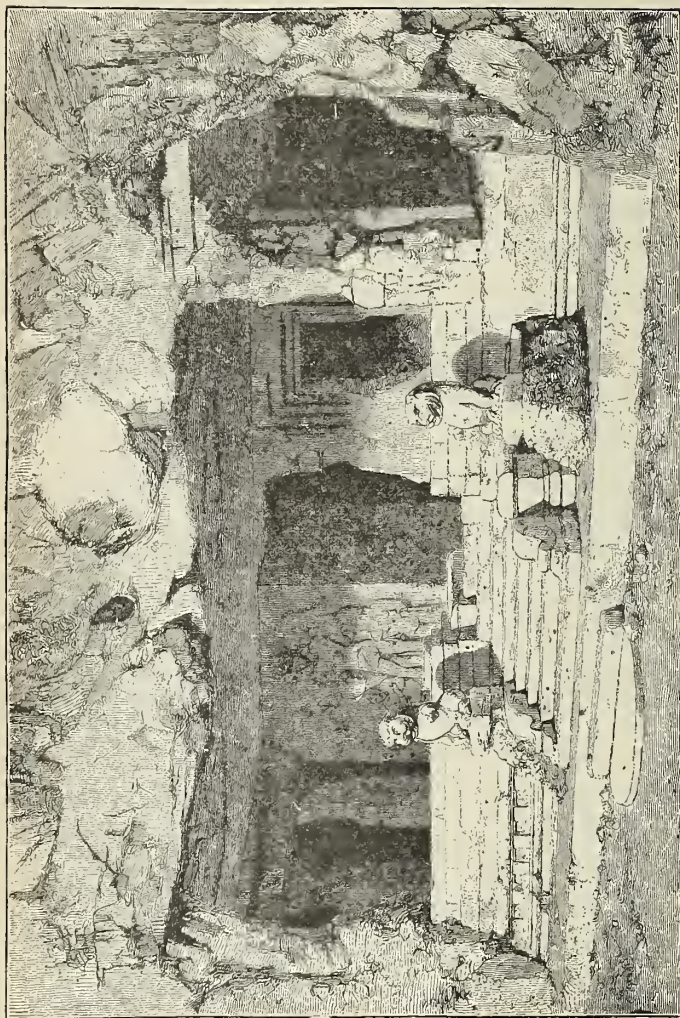
the Ghauts," to reply: "It will be pleasanter to ascend the *mountains*. The *Ghauts* (passes) are not so cool and invigorating as the *tops* of the hills."

The Eastern Ghauts, running parallel with the coast and dividing the Carnatic into two parts, are a range of highlands terminating in craggy granite peaks. The road from the foot is hilly and rough, and bullocks instead of horses are used not only for the transportation of baggage, but also for drawing the light *dandy* in which passengers in India usually travel over lengthy roads. A journey of about two days over granite hills and through steep passes amid masses of rock rolled into ravines, and the stunted mountain growth, brings the traveller to the elevated plateau reaching from the Eastern to the Western Ghauts, with a varying elevation of from two to three thousand feet above the sea. This table-land is a lovely, rolling country, clothed with meadows, fields and villages, looking fair and fertile compared with the burning plains below the mountains. The difference of climate between the elevated table-lands of India and the sea-board is very marked. The sea-coast of the Carnatic, ex-

tending from latitude 16° to Cape Comorin, is the hottest portion of India, the thermometer often rising to 130° in the shade; while on the mountains, in the same latitude, the mornings and evenings are always cool; and even at noon, the glass rarely shows a greater elevation than 70° in the shade. Fires and thick clothing are needed for three or four months of the year, close-fitting glass windows are a luxury, and the pallor and weariness of the sultry plains are soon replaced by roseate cheeks and a bounding pulse.

The ancient Hindu kingdom of Carnata, of which Mysore was the capital, occupies this beautiful table-land, and here in our own day, is *Bangalore*, the most charming and healthful of all the stations of Southern India occupied by the British Government. Westward from Bangalore, the road runs through a hilly country well adapted to the cultivation of grain.

A little to the south of Mysore, a steep hill of a thousand feet high rises abruptly from the plain. Its summit supplies a magnificent natural observatory, whence may be enjoyed a view of some of the most beautiful scenery of Southern India, over which the cloud-capped mountains in the distance



THE LIONS' CAVE ON THE ISLAND OF ELEPHANTA.

seem to be standing sentinel. This hill is noted among the Hindus as the site of two very famous temples, to which thousands of pilgrims annually resort ; and also, as the spot whence a colossal bull, an object of supreme reverence among the Hindus, was cut from the solid rock. There is another of these sacred mountains near Wandiwash — a tall, rugged granite mountain peak, rising abruptly from the plain, some two miles from the town. The ascent is by steps cut into the solid rock, and the summit is crowned by seven small temples dedicated to the elephant-headed Ganesha. The architecture of the shrines is beautiful and ingenious, resting at different elevations, partly on pillars of rock and partly on levelled portions of the peak. In the rock have been hewn also large hollow cavities for offerings, where are deposited gifts of oil and fruits, brought by the thousands of pilgrims who flock annually to the festival held at this famous spot. These offerings are carried off by the Brahmins, who dispose of them as *proxies* for the idols.

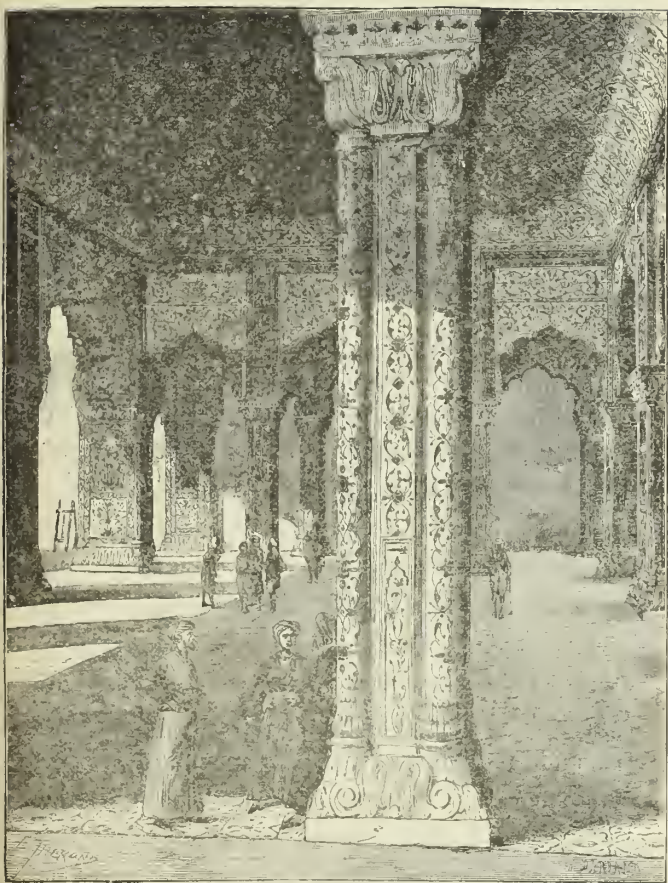
Every morning a Brahmin ascends to this mountain temple to perform the daily worship ; and at evening a religious ascetic purchases a degree of

merit, by mounting the steep ascent to light a lamp before the shrine.

In the prospect from the summit the great temples of Conjeveram, thirty miles away, are plainly visible; and all around the craggy hills, scattered here and there over the plain, are towns and villages; the houses embowered in trees, and their little gardens or fields spread out before them, gleaming brightly in the tropic sunshine.

Forming a connecting link between the Eastern and Western Ghauts, as they approach the lower end of the peninsula, are the celebrated "Neilgherry Hills," with a base of two hundred miles in circumference. A dense jungle, infested with ferocious beasts of prey, and the home of noxious reptiles, stretches out on every side of the "Hills," as if to guard the entrance to the Paradise above.

These "Hills," which are really mountains, derive their name from two Hindustanee words, *nila*, "blue," and *giri*, "mountain." Towering above all the other mountains south of the Himalayas their summits are seen always clothed in the azure of the clouds, and hence received their name, *Niligiri*, ("Blue Mountains,") which the English have gradually changed to "Neilgherry," affixing



CAVES OF KENHARI.

“Hills” to the name. Ascending by the Seegoor Pass, the delighted tourist finds himself not on a mountain peak, barren and cheerless, but on an elevated table-land, broken into ridges, hills and valleys, at a varying altitude of from six to seven thousand feet; whilst the highest peak, Mount *Dodabetta*, loses itself in the clouds almost nine thousand feet above the sea-level. The public road to the summit commences at Seegoor, at the base of the “Hills,” and passing awhile along the declivity, turns in zigzag route up the face of the mountain till it reaches a ravine; then, turning aside, continues its upward course, and so on to the top, where the queenly Ootacamund, this beautiful English city of the mountains, sits enthroned six thousand feet above the level of the sea. Here, only four or five hours’ ride from the intense heat of the torrid zone, are found invigorating breezes, mornings and evenings delightfully cool, and many of the trees and plants of temperate latitudes. The vertical sun still manifests its power at noon-day, but in the shade the glass seldom rises as high as seventy in the warmest weather, and there is nearly always a refreshing breeze. In the winter months a thin coat of ice is

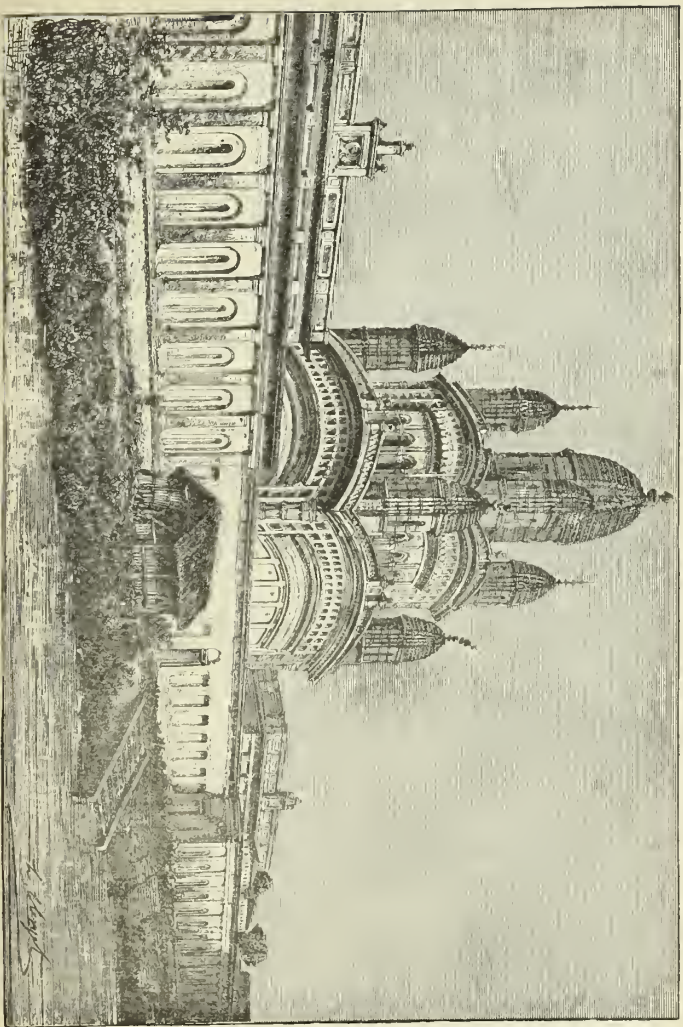
often found upon the ponds at early morning; glass windows, in lieu of Venetian blinds, are a necessity; and a bright wood-fire on the hearth, with andirons, tongs and bellows — articles unheard of in Calcutta — are in great repute at Ootacamund, where one sleeps under blankets, and gladly resigns straw matting for woollen carpets and Turkish rugs.

The English had been for years in possession of Coimbatore and Mysore, without a suspicion of the lovely, health-restoring retreat that lay upon the tops of these “Blue Mountains;” and the discovery was at last the result of a fortunate accident. Sometime about the year 1830, it having been ascertained that tobacco was smuggled from the district of Coimbatore to the western coast, the existence of a path across the mountains was almost an assured fact; and two revenue officers set forth in pursuit of the smugglers, and succeeded in tracking them by a steep and rugged path to the summit. Here, outspread before their astonished gaze, lay a land of fairy beauty whose invigorating atmosphere, fertile valleys, cultivated fields, undulating pastures and rich woodlands seemed to belong to a very Eden, compared with

the burning plains they had so recently left. A settlement was at once begun — the nucleus about which has been gathered the present beautiful town. This contains now about five hundred English residences, several excellent roads for carriage drives, and numerous bridle-paths for equestrian exercises; while cool breezes and the invigorating atmosphere tempt the exiled Englishman to the almost-forgotten walking-feats of his native land. Some few European families reside here all the year round; but to the majority, it is merely a summer resort.

Another peak of the Neilgherries is Mount Kartery, six thousand feet high, which boasts of that great rarity in India, a lovely little waterfall. It is surrounded by picturesque scenery, and the hill-sides are nearly covered with coffee plantations.

Mount Sispara is the summit of the pass to the western coast of India. Beyond its huge buttresses of granite it is clothed in deep, dense, unbroken forest, the home only of wild elephants and buffaloes, ferocious tigers and leopards, jackals, monkeys, and hosts of wild and beautiful birds



MOSQUE ON THE HOOGHLY, NEAR CALCUTTA.

J. W. Wright

that rove here in pristine security, unawed by the encroachments of human foes.

The Kaytee-House, four miles from Ootacamund, was built by Lord Elphinstone when Governor-general of India, as a place of elegant retirement, entirely away from European society.

On his return to England, it passed into other hands; and of late years has become the seat of the German Mission to the Badagas. The library and ball-room, despoiled of their costly belongings, have been converted into a neat and commodious chapel; while other portions of the stately mansion furnish homes for the missionaries, school-rooms for natives, etc.

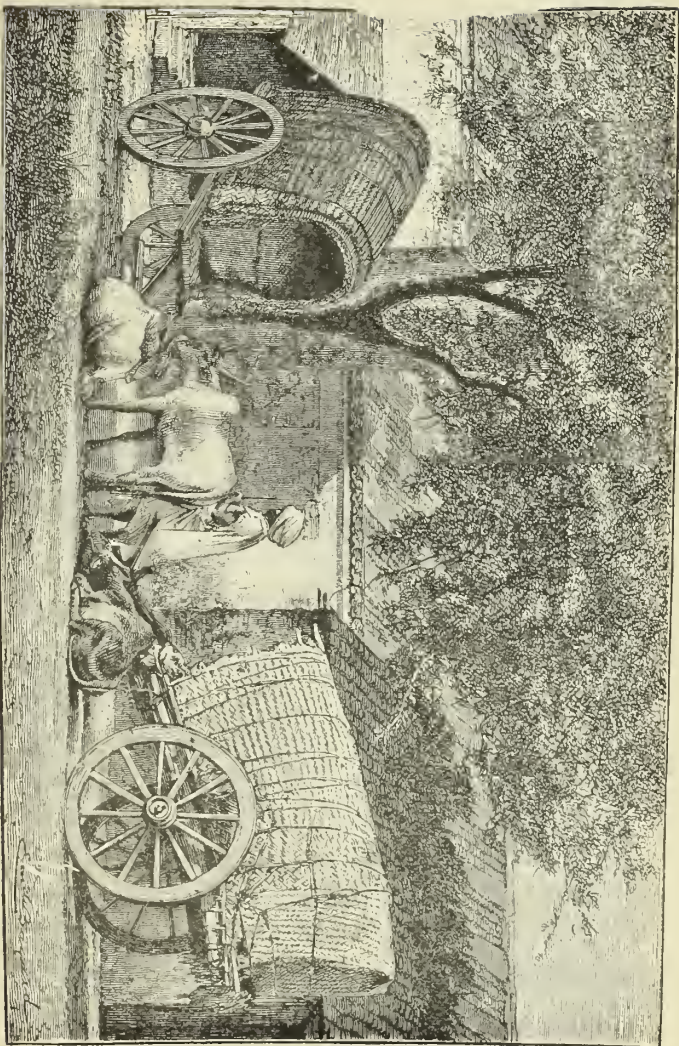
Distant twelve miles from Kaytee Pass, and at an altitude of four thousand five hundred feet above the sea, is Canoor with a climate milder by several degrees than that of Ootacamund, and for this reason preferred by those who desire a change less sudden.

These mountains perform a most important part in the physical economy of Southern India, condensing into rain the watery vapors borne upon the two periodical winds, called "monsoons," from the seas of Arabia and Bengal; and sending the

genial streams to cool and refresh the thirsty plains. Yet still more important is their loving mission from the merciful Father of all, in providing a health-retreat, so near at hand, and so easily available to the weary invalids who, far from their native land, languish and faint beneath the sultry heat of India's fervid plains.

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TRAVELLING WAGONS.



CHAPTER III.

POLITICAL DIVISIONS.

SINCE August 2d, 1858, all the territories heretofore under the control of the British East India Company have been vested in the Crown, in the name of which all authority is exercised. The vast region known as British India, includes all the British colonies in India; and the native states that are, to a greater or less degree, controlled by the English Government. It is divided into ten political districts, each under the jurisdiction of a Lieutenant-governor or Commissioner; but subject to the authority vested in the Governor-general, who acts under the orders of the Secretary of State for India, and he also appoints the various Lieutenant-governors and Commissioners for the several Presidencies and Provinces.

The Provinces of Hyderabad, Mysore, and Coorg, are under the direct administration of the Governor-general. These cover an area of forty-seven thousand six hundred and sixty-one square miles, with a population of six million three hundred and eighty-nine thousand seven hundred and ninety-two. The others are governed by the following functionaries: Lieutenant-governor of Bengal, two hundred and thirty-nine thousand five hundred and ninety-one square miles, population thirty-five million nine hundred and seventy-five thousand two hundred and seventy four; Lieutenant-governor of Northwest Provinces, eighty-three thousand eight hundred and seventy-five square miles, population thirty million eighty-six thousand eight hundred and ninety-eight; Lieutenant-governor of the Punjaub, one hundred and two thousand and one square miles, population seventeen million five hundred and ninety-six thousand seven hundred and two; Chief-commissioner of Oudh, twenty-four thousand and sixty square miles, population eleven million two hundred and twenty thousand seven hundred and forty-seven; Chief-commissioner of Central Provinces, eighty-four thousand one hundred and sixty-two square miles,

population seven million nine hundred and eighty-five thousand four hundred and eleven; Chief-commissioner of British Burmah, ninety-eight thousand eight hundred and eighty-nine square miles, population two million four hundred and sixty-three thousand four hundred and eighty-four; Governor of Madras, one hundred and forty-one thousand seven hundred and forty-six square miles, population twenty-six million five hundred and thirty-nine thousand and fifty-two; Governor of Bombay, eighty-seven thousand six hundred and thirty-nine square miles, population eleven million ninety-three thousand five hundred and twelve; Commissioner of Scinde, fifty-four thousand four hundred and three square miles, population one million seven hundred and ninety-five thousand five hundred and ninety-four; making the total of British possessions in India and Burmah nine hundred and sixty-three thousand nine hundred and twenty-nine square miles, population one hundred and fifty-one million one hundred and forty-six thousand four hundred and twenty-six; which, with the sixty or seventy native states under the protection of Great Britain, will make an area for *all India* of not less than one million

two hundred thousand square miles, with a total population of fully one hundred and seventy-five millions.

Of all these states and provinces the three Presidencies of Bengal, Madras and Bombay are best known to Europeans, and really possess most interest to the English-reading public. Bengal, the largest of the three settled by the English, is divided into regulation and non-regulation districts. The regulation districts extend over the low, fertile, densely-populated basin of the Ganges, and are subject to a strict and systematic official administration. They include Bengal proper, the native province of Behar, and the maritime districts of Orissa. The wilder out-lying countries are comprised in the non-regulation districts; which consist of the hill region of Orissa, the territory south of Behar, called the Southwest Frontier, and the great country of Assam, through which flow the Brahmapootra and its tributaries. Here civilization is far less advanced than in the regulation districts, and the government is comparatively informal. The climate of Bengal is extremely warm, and, to Europeans, unhealthy unless they, at the occurrence of each hot season, resort to some of

the Sanitariums among the hills. The soil is alluvial and consists of a rich black mould resting upon a sandy clay. There is no substance so coarse as gravel to be found in the great delta, nor within four hundred miles of the coast. The valley of the Ganges is noted for its fertility; and the productive power of its lands is renewed, like those of Egypt, without expense to the cultivator, by the annual river deposits. The methods of agriculture are extremely primitive, the natives knowing almost nothing of husbandry, and their implements being of the very simplest and rudest sort. Each *ryot* or native cultivator of the soil, occupies usually about six acres of land, and seldom more than twenty-four. Rice is the leading cereal, and an important article of export. Wheat, barley, millet, and maize are also raised on the higher lands, with cotton, sugar, opium, indigo and tobacco. The indigo produced in Bengal alone, amounts to five-sixths of the entire quantity made in the world. The growth of coffee has been successfully introduced of late years, especially in Assam, where large tracts are devoted to the cultivation of tea and coffee. The poppy is grown chiefly in Behar, the opium being manu-

factured at Patna, and known in commerce as Patna opium. No one is permitted to engage in the opium business except on account of the government, which makes advances to the cultivators, and purchases the whole crop from them at an established price — usually at less than one dollar per pound — and sells it for exportation from Calcutta to China, at an enormous profit. The chief sources of revenue to the government are from the land-tax and the opium monopoly. The commerce of Bengal is chiefly with Great Britain; and the exports consist of cotton, rice, indigo, silk and saltpetre. Railways, which are rapidly multiplying, have greatly facilitated internal trade, since their introduction in 1857. In 1859 there were, in the whole of Bengal, only one hundred and forty-two miles of railway open to the public, and there are now about two thousand miles. The East India line, the grand trunk route to Delhi and the highlands of Northern India, traverses the valley of the Ganges from Calcutta upward. Calcutta, the seat of government of the Anglo-Indian Empire, has a population of about one million. The cities of Bengal next in rank, are Patna, Moorshedabad, Dacca,



THE MAIL-CART.

and Burdwan. The population of the Bengal District is composed mainly of native Hindus, and the Mohammedan descendants of the Moguls, the former being as four to one of the latter.

It was the latter part of the seventeenth century, when the English East India Company established their first trading factories in Bengal, then governed by a Viceroy of the Mogul Emperor of Hindustan. Their settlements were small, and even this limited territory they held as tenants under native rulers. In 1746, the war between England and France extended to Southern India, whence, for the succeeding ten years, England was constantly making accessions of valuable territory, as well as increasing her military force; so that when, in 1756, troubles with the native rulers arose the English were prepared to cope with their Indian foes. In the famous battle of Plassey, that occurred on June 23, 1757, Lord Clive defeated the Nawaub of Nazim, with great loss, compelling the notorious Nawaub, who was no other than the cruel Suraj-al-Dowlah, of "Black Hole" notoriety, to fly from the field.

This victory established the ascendency of the English in India, giving them a prestige that re-

mains to the present day. This was the tide that, taken at the flood, led to fortune for the English. How strangely the French have missed *their* opportunity in India again and again. Chandernagore, beautifully situated on the right bank of the Hooghly, only a few miles from Calcutta, in 1740, eclipsed that city, and governed the trade of Bengal. To-day it is a miserable village, its streets invaded by water and by rank weeds, its bazaars without trade, and its harbor destitute of shipping—a reproach to a great nation, and a grief to all who venerate *la belle France!* A last opportunity of retrieving the fortunes of the desolated city occurred about twenty-five years ago, when the Delhi railway was being laid out, and it was proposed to have it pass through Chandernagore, and to convert the ancient French town into a sort of out-post of the Indian capital. Vacillation and needless delays thwarted the plan; and the opportunity was lost, not to return, at least in this generation.

The river Hooghly is one of the many streams by which the Ganges empties its waters into the Bay of Bengal, and is esteemed the most sacred of its mouths. Just where the Ganges meets the sea, is the island of Sangor — *Gunga-Sagor* the Indians

call it; and it is one of the most famous of all the islands on the coast — famous for the human sacrifices that used to be there offered to the goddess Gunga. But these are now prevented by the action of the British Government, who, during the annual festival, keep soldiers on guard to prevent the perpetuation of such cruelties. Before reaching Sangor, vessels bound for Calcutta are boarded by pilots, who carefully guide the vessels by an unseen channel, through hidden shoals, toward the mouth of the river, yet at a distance. These shoals of sand and mud, known as the “Sand-heads,” and caused by the constant accumulations of sand at the mouth, make the passage replete with danger, which is increased by the total absence of landmarks. But an efficient pilot service, well sustained by the English Government, prevents the occurrence of frequent accidents. Calcutta lies a hundred miles from the mouth, and between the city and the island of Sangor is a low, jungly tract of land, intersected by creeks and streams, and known as the “Sunderbunds.” This was once inhabited and cultivated by a rural population, but was desolated, first by wars, and later by the incursions of the river, till now it is only

the home of wild beasts, and the abode of noxious reptiles.

When the "Sunderbunds" and floating lights have been passed, the shores grow perceptibly nearer, allowing both banks to be seen, but the river is still more than two miles wide, and rolls on with a wonderful volume and swiftness toward the sea, a turbid yellow current, loaded with alluvial matter from the uplands. It has been said, that were two thousand ships, each bearing fifteen hundred tons of soil, to sail down every day in the year, they could not carry as much solid matter as is borne to the ocean in a single day by the Ganges. The stream still narrowing, objects of interest begin to multiply. The banks are no longer jungly wastes, but scattered cottages, embowered in palms, tamarinds, and other tropical growth, with fishing villages here and there, give life and beauty to the scene. The exquisite greenness of the rice-fields, the waving luxuriance of the sugar-cane, and all the graceful beauty of vegetable life, so characteristic of "the lands of the Sun," lend their charm to the view; and presently Gloucester, with its European residences, comes in sight, and the familiar sounds of com-

merce and the hum of machinery fall on the ear. A hundred miles above the island of Sangor, a bend in the river, now but a mile wide, opens to view "Garden Reach," a suburb of the great "City of Palaces," with its superb array of villas and country-seats, in which luxury and refinement are everywhere displayed, combined with all the wondrous floral wealth of that clime. As one approaches the city, at every step are seen splendid European mansions adorned with oriental grandeur, and surrounded by smooth lawns very English in look, but dotted with clumps of the brightest and gayest of tropical flowers; native *budgerows* and *dingies* ply on the smooth waters, and English steamboats puff up and down, bearing crowds of passengers, of such diversified features, complexion and attire, as fairly to bewilder the unaccustomed eye. A little farther advance brings into view the Fort and government buildings of the Cheringhee suburb; lofty chimneys of gas-works and factories rise before the eye, and the increasing din of city life, the hum of voices and the throng of vehicles, proclaim the presence of a great and busy city. Formerly, numerous corpses were to be seen floating down the stream, followed by birds of

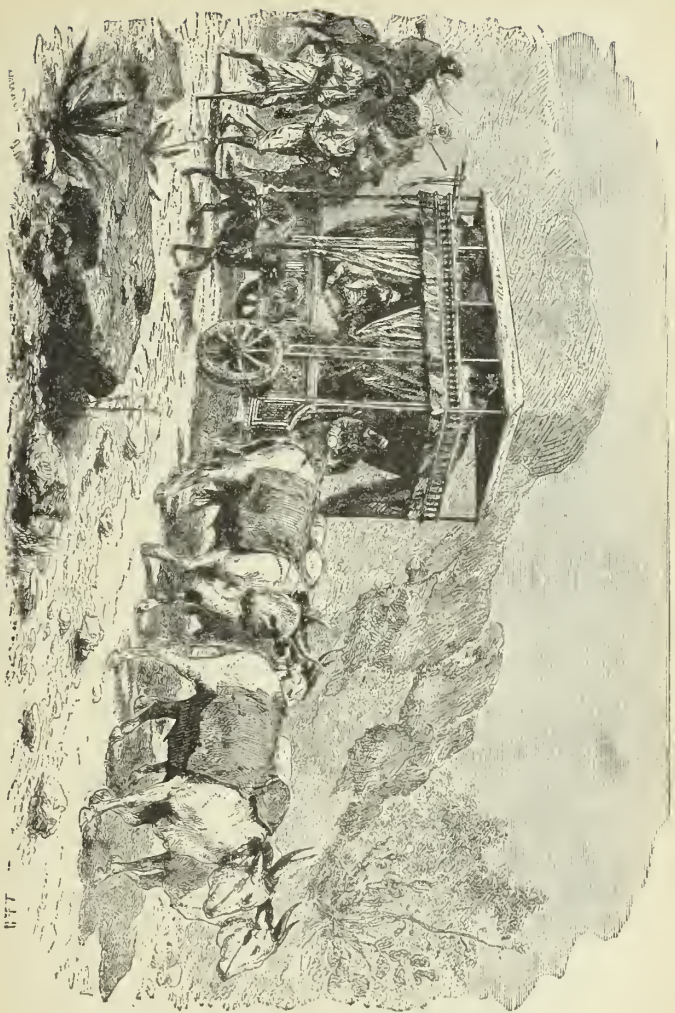
prey ; but this ghastly and unwholesome sight is no longer permitted by the English authorities, who forbid the throwing of bodies into the stream, and the laying of the sick upon its banks, within the precincts of the city.

On the right bank of the river, a short distance above the city, are the magnificent Botanical Gardens, the gift of the famous Hooker to the city of Calcutta. This is believed to be the largest and finest botanical collection in existence, embracing the most wonderful varieties from all quarters of the world ; and all planted, not in conservatories, under glass covers, but in the open air, under the gorgeous sunlight of that unchanging clime. Among the most remarkable specimens, are a Baobab of Senegal, the trunk of which is thirty feet in circumference ; and an Indian Banian which, with its numerous branches, is sufficient to shelter a thousand people.

The city of Calcutta stretches along the eastern bank of the Hooghly, or Bagirathy, as it is called by the natives, for a distance of six miles above the fort ; a great, wealthy, prosperous city, that owes its greatness entirely to the supremacy and enterprise of the English. When it was granted

to them in 1717, it consisted of three small villages of mud-huts, called Goyindpore; and in 1756 even these wretched grants were withdrawn, and the English were expelled from Bengal by its nizam; now it is a "city of palaces," of which the despised English are the lords paramount; and scores of the descendants of such petty tyrants as Suraj-al-Dowlah, are glad to eat the bread from the coffers of the English treasury. Fort William, the most celebrated and extensive *foreign* fortress in India, was begun in 1757, after the battle of Plassey, and is deemed almost impregnable. The works are low and octagonal in outline, three sides facing the Hooghly. The citadel mounts six hundred and nineteen guns; and a garrison of one thousand troops are needed to defend it. The Government House, the palace of the Governor-general or Viceroy, is a superb structure of massive proportions, consisting of a large central building surrounded by four extensive wings and crowned by a magnificent dome. This occupies a conspicuous position in the esplanades fronting a park called Eden Gardens; and near by are the town hall, post-office, and other government buildings, a great many churches belonging to

different nations and creeds, large costly stores, and thousands of elegant private residences. The latter are two storied with stuccoed fronts and tall columns, spacious verandahs and close-fitting Venetian blinds, and each occupies a separate enclosure surrounded by a substantial wall, which gives an air of grandeur and wealth. The style of living is suited to the dwelling, combining the luxuries of the East with the imported comforts and elegancies of the West. The native portion of the city, which is entirely distinct from the *Cheringhee* or European quarter, consists of a dense network of narrow, dirty streets, lined with houses of small and mean appearance. Some of the native residences are large and showy; but the majority of these people live in mud-huts, or in little shanties formed of bamboo poles with coarse mats tied over them. The bazaars are numerous and extensive, consisting of whole long lines of shops swarming with tradespeople, buyers and sellers, and makers of various wares, who fill the shops, and crowd every avenue, some exchanging pleasant words, others clamoring for trade, and a few uttering coarse jests or chaffing each other in passing; but scarcely ever a profane word is spoken.



THE CHOPAYA, AN INDIAN CARRIAGE.

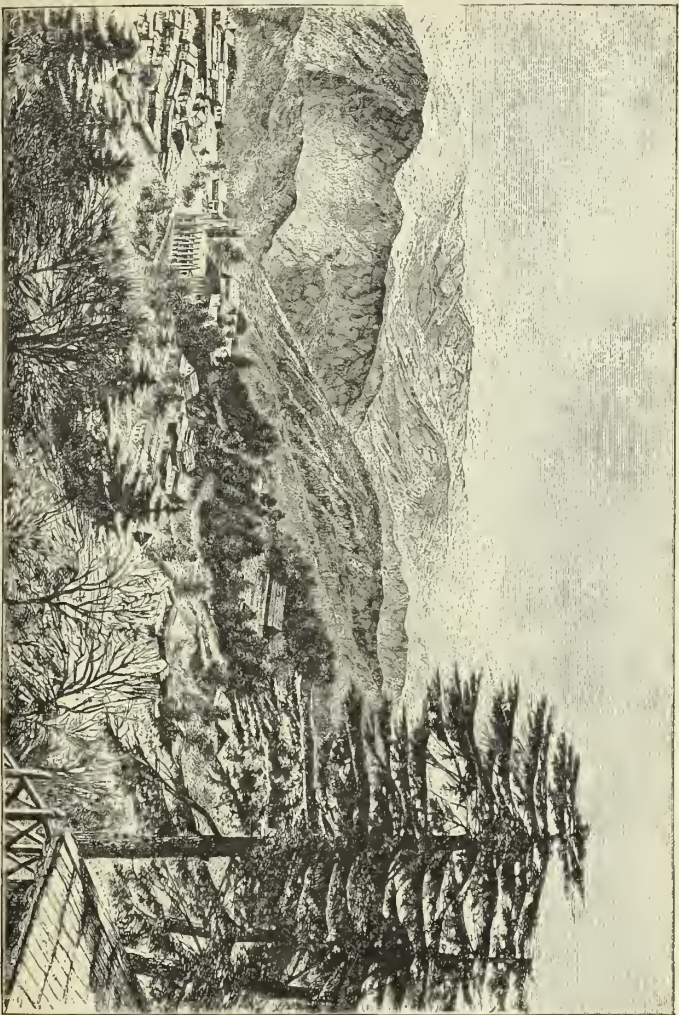
Drunkenness and profanity, when found among the Hindus at all, are imported vices, acquired by intercourse with Christian nations, and not indigenous to the soil. At these little cell-like bazaar shops may be purchased every conceivable variety of wares, native and foreign, almost every language is heard, and every style of features, complexion and attire may be studied. A little world of itself is this great busy city, full of life and beauty and activity, that makes one grow stronger, and more hopeful of his race as he watches the energy and buoyancy, and all the concentrated life of a Calcutta bazaar.

One point of interest must not be omitted. On the site where the post-office now stands, was once the memorable "Black Hole" — a small close dungeon in the old fort — the scene of that terrible catastrophe that has made the name of Suraj-al-Dowlah infamous wherever our language is spoken. When Calcutta, on the 20th of June, 1756, was captured by Suraj, the British garrison, consisting of one hundred and forty-six men, under the command of Mr. Holwell, were locked up for the night in a strongly-barred room, only eighteen feet square. The weather was intensely hot; and

conflagrations raging in different parts of the fort, rendered the atmosphere unusually oppressive. The only window to the little room opened toward the west, whence, under the best circumstances, but little air could enter, and this was further obstructed by a projecting roof outside, and thick iron bars within. In a short time the sufferings of the poor prisoners became unendurable; every effort was made, and immense bribes offered to touch the hearts of their jailers; but in vain, and when morning came, one hundred and twenty-three had died of thirst and foul, stifling air, some perhaps trampled to death in the darkness by their tortured comrades. Only twenty-three of the little company came out alive, and were then released by their inhuman jailers. An obelisk fifty feet high was afterwards erected near the spot in memory of the victims of this terrible tragedy.

On the eastern coast line of India, bordering on the Bay of Bengal, is the Presidency of Madras—a long, narrow slip of territory, including within its bounds the states of Arcot, Panjore, Vizianagram, and Cochin. The ancient province of British India, formerly known as the Carnatic,

SIMLA, WESTERN HIMALAYAS.



extending from Cape Comorin to 16° north latitude, with an average breadth of about ninety miles, was almost synonymous with this Presidency, and included all the chief cities, *i. e.*, Madras, Pondicherry, Arcot, Madura, Tanjore, Trichinopoly, Nellore, and Vellore. The Carnatic formed originally the Hindu kingdom of Carnata, and after various changes, was finally included in the dominions of the nabob of Arcot; then the contentions arising from a disputed possession brought the French and English into a collision, that ended in the transfer of the Carnatic to the East India Company, in 1801, the reigning nabob, Azim-al-Omrah, receiving a pension equal to one-fifth of the revenue; and his chief officials being provided for. The last titular nabob died in 1855, without heirs, and the Carnatic has since been included in the Presidency of Madras. The Eastern Ghauts divide the Presidency of Madras into two parts, the mountains running parallel with the coast, causing a great difference in climate between the two sections. The seaboard, in dry weather, is the hottest part of India, the thermometer sometimes reaching 130° in the shade; while the table-lands are delightfully cool and salubrious. At Bangalore,

which belongs to the Mysore country, included in the Carnatic, the climate is sufficiently temperate for the cultivation of grains, vegetables and fruits, that could not endure the heat of the plains — wheat, strawberries, and potatoes being readily produced. Bangalore has connected with it many associations of historic interest. While the French and English were fighting in the Carnatic, Hyder Ali had risen from a subordinate position to the command of the army of Mysore; and by subjugating the Nairs of Malabar, and taking possession of several small tracts of land in Southern India, he had established a principality for himself. While at the head of the Mysorean army, Hyder had received from his sovereign the *jaghire* or fief of Bangalore, from which to support himself while taking care of his master's forces. This able and unscrupulous man, who soon dethroned his sovereign to establish a dynasty of his own, strongly fortified Bangalore, and made it one of his chief strongholds. The fort is in the shape of an oval, about a mile in circumference, and surrounded by a deep ditch. By both Hyder and his son Tippoo, it was deemed almost impregnable, but did not prove strong enough to hold

out against the cannonade of British artillerists ; and in 1791, being stormed by the English troops, under Lord Cornwallis, it was carried with terrible slaughter. It has since been held by the English, and is now the principal health-station for the army belonging to the Madras Presidency, especially adapted to this purpose by the salubrious climate and accessible position. English regiments, after being quartered for several years in Madras, Tanjore, Trichinopoly or other stations on the plains, are transferred to Bangalore, and after remaining there a year or two, give place to others, needing a similar change. The barracks at Bangalore are ample for the accommodation of many regiments of cavalry and infantry ; and there are pretty bungalows, surrounded by gardens, as quarters for the officers. On the spacious parade-ground the troops are daily exercised, and their presence greatly enlivens the pretty town in its ærial elevation of three thousand feet above the sea. The town of Bangalore is quite distinct from the fort, and contains about a hundred thousand inhabitants, some sixty thousand of whom are Canarese, and live within the mud-walls of the town, and about forty thousand are

Tamil people, living in a separate quarter, and deriving their support mainly from the army. A good road over a hilly country leads westward to Seringapatam, which likewise is rife with scenes that suggest to the student of Indian history thoughts of armed hosts and bloody encounters between Mussulman and British troops, of victory and defeat, with all their train of horrors, engulfing the innocent with the guilty, and flooding the land with desolation and ruin. After the capture of Bangalore, in 1791, Lord Cornwallis advanced upon Seringapatam, and after capturing the hill-forts between the two cities, he attacked Tippoo Sahib by night, defeating him, with terrible loss. Compelled to retire within his stronghold, and threatened by a further advance of the English, the haughty Sultan was compelled to make peace, with the surrender of half his territory. But war was recommenced in 1799, and in May an English force looked down from the neighboring heights on the water-girt fortress of Seringapatam. The English forces were led by General Baird, who had himself been a prisoner within the dungeons of "The city of Sri-Runga;" and here the blood-thirsty Tippoo met his fate. Sally-

ing out, with his usual bravery, to meet the victors, when the place had been carried by storm, Tippoo fell, pierced by two musket balls. An English soldier not knowing who he was, and desirous to possess himself of the gleaming jewels that surrounded the Sultan's waist, attempted to unclasp the girdle; but the prince still held his sword in his stiffening hand, and with it, he struck a blow, his last, that severely wounded the soldier. The latter, frenzied with pain and indignation shot the dying man through the head, and thus perished one of the greatest tyrants that ever lived. His very name is synonymous with "tiger;" and he is reported to have said, that he would "rather live two days as a tiger, than a hundred days as a sheep." Possessed of a cruel, rapacious spirit, he seems to have delighted in scenes of blood, and to have found his supreme happiness in pursuing to the death Christian and Pagan, Anglo-Saxon and native Indian. Two magnificent tombs in the beautiful *Lal Bagh*, "Red Garden," mark the last resting-place of Hyder Ali and his son Tippoo Sahib — names spoken only with abhorrence, even by their own people, whom they alienated by injustice and cruelty.

The state of Cochin covers an area of one thousand and three hundred and sixty square miles, with a population of six hundred thousand. It is in a subsidiary alliance with the British Government, and pays a tribute of \$100,000 a year. The reigning Rajah is of the Ks-chatrya caste, and is descended from a Viceroy of the Chola Kings, who ruled in the ninth century. He does not speak English; but is a thorough Sanscrit scholar, and well acquainted with the native literature.

Arcot, as a state, has no longer any real existence, though once of the greatest importance. The present representatives of the former Nawabs, reside in the city of Madras, fallen from their high estate, in regard to power and wealth, but highly exalted by their virtues and intellectual graces in the esteem of both natives and Europeans. A pamphlet was published a few years ago in Madras, setting forth their claims to consideration, and giving, besides their genealogy, such matters as notes from former governors asking them to breakfast, or acknowledging a supply of dishes from their table. The father of the present Prince, sent to Queen Victoria, in 1860, a poem written by himself, congratulating Her

Majesty on the accession of her new sovereignty as “Empress of India;” and closing with the words: “Through the favor of the Most Holy Jesus Christ, may this assumption of rule prove auspicious to you; and may your dominions last till the resurrection.”

The Rajah of Travancore, despite his Observatory and his attainments in science, is a Hindu of the Hindus, and of the strictest sect regarding all national observances.

His fair domain is said to be one of the few states that have always been under Hindu rule, and governed by Hindu laws; but the laws framed in 1490 were remodelled in 1811. The succession is in the female line, that is, the Rajah is succeeded by the *son of his daughter*. Various conjectures have arisen as to the cause of so strange a law, of which, however, very little is really known; for these *Tambarettes*, or Hereditary Queens of Travancore are, to us at least, “*Purdah* women” in the fullest sense, of whom the bare mention is about all that has come down to us; except that single romance of the young Englishman with whom the queen “fell in love,” and who, declining to marry her, she sent away

in 1685, loaded with costly gifts; and even this solitary story is half unwritten, for as to whence the hero came, why he so persistently declined this royal alliance, how he left, and whither he went, we have no information. Orme, the historian of British India, is reported to have been born in Anjenga, farther north on this coast; as was also Mrs. Elizabeth Draper, Sterne's "Eliza."

The Maharajahs of Vizianagram claim descent from the Ranas of Oodeypore, the most illustrious Rajput family in India, whose ancestors conquered Oudh, at a very remote period, and one of whose more recent progenitors, at the modest date A. D. 519, conquered more than two-thirds of the present Madras Presidency, and established a dynasty that reigned over the land for nine hundred and twenty years. A chief of Vizianagram built the present fort in 1712, and enjoyed great power under Aurungzebe. In 1756, when M. Bussy moved into the Circars, the Rajah joined him with ten thousand men. There were five of these Circars, that together constituted an old division of the Presidency of Madras, but have, of late years, been distributed among the British districts of Guntoor, Masulipatan, and others.

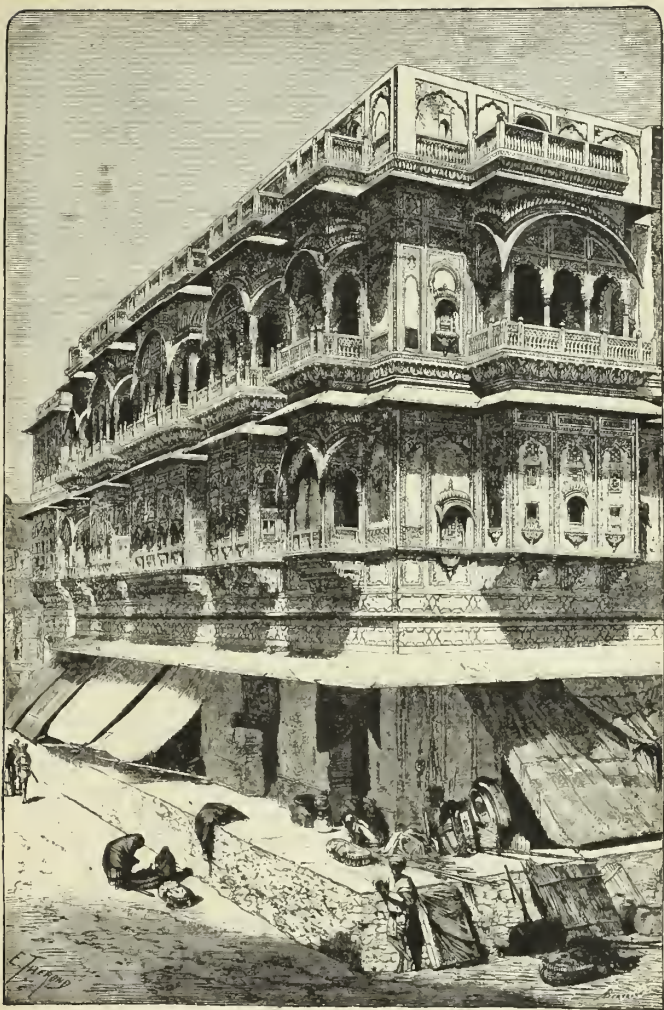
After various successes and disasters the French were driven out, and overtures were made to the English, who, as usual, were quite willing to step into the possession of so goodly a land. In September, 1758, Lord Clive sent Colonel Ford with a considerable force to aid the chief in a general buccaneering expedition, in which it was stipulated that the plunder should be equally divided, and that conquered countries should be delivered to the Rajah, who was to collect the revenues, and pay fifty thousand rupees a month towards the expenses of the troops. The following year, the chief died without issue, and one of his wives "performed suttee." Then followed trouble about the succession, and the land was torn by civil discord; but in 1765 the Emperor Shah Alum bestowed four of these Circars upon the British East India Company, as a free gift; and Guntoor, the fifth, came into possession of the Company in 1788. They have since been held by the English, as constituent portions of the Presidency of Madras.

Cananore, a seaport town in the province of Malabar, is a town of great antiquity. It was taken in 1501 by the Portuguese, who fortified it, but were expelled by the Dutch in 1664. The

Dutch sold it to a native Mohammedan family, the head of which, under the title of *Beebee*, professed absolute authority over it, with a small adjacent territory and the Laccadive Islands, till 1791, when it became tributary to the English.

They have strengthened the fort and provided accommodations for three or four regiments of soldiers, and it is now the principal military station in the province of Malabar.

Fifteen miles from Arcot is Vellore, a well-fortified town, that was, for centuries, a stronghold of the chieftains of Southern India. The ditch that encircles the fort is filled with water from the Palar River, and infested with swarms of alligators, that serve as an invincible guard, none daring to venture through the moat, lest these scaly monsters should enfold them in too loving an embrace. Vellore is famous for a fearful tragedy enacted there in the year 1806. The sons of Tippoo had been kept, after the fall of their father's kingdom, in a sort of easy confinement within this fort. The Mohammedans who, with the overthrow of Tippoo's dynasty, lost their own power and influence, felt aggrieved by the imprisonment of the princes, and when to this



THE PALACE OF THE SETHS, AJMERE.



source of trouble was added another, in respect to some new regulations of the dress of Seapoy soldiers, a general insurrection of the Seapoys against the English troops was forthwith inaugurated. In the still hour of the night, two battalions of native soldiers surrounded the barracks of the English, and poured in upon the sleeping soldiers a plentiful discharge of musketry through every door and window. Simultaneously with this movement, the sentries, guard, and inmates of the hospital were cruelly assassinated; the armed Seapoys rushing in upon their defenceless victims, shooting down every one who attempted to escape, and committing all manner of atrocities, till, as they supposed, not one of the garrison was left. But one fugitive had in some way eluded their vigilance, and making all speed to Arcot, told the fearful tale of the butchery of his comrades. No time was lost in dispatching a regiment of British dragoons to the scene of the frightful massacre, who, eager to avenge the murder of their compatriots, charged through the unguarded gates of the fort, and cut down, without mercy, the mutineers, who had been so engrossed with their deeds of blood and rapine as

to have neglected all means of defence. Six hundred were thus slain on the spot, and two hundred more dragged from the concealments to which they had fled and shot without mercy. The sons of Tippoo were shortly after removed to Calcutta, and placed in durance, at a distance from their father's former rule and friends, where their presence was less likely to incite revolt.

The city of Madras, the capital of the Presidency, lies upon the eastern coast, thirteen degrees north of the equator. It stretches for several miles along the shore of the Bay of Bengal, upon a flat, sandy plain, raised but a few feet above the level of the sea. The old walled city is known as the "Black Town," from its being densely populated by Hindus. On the southern side, the large, strong fort of St. George is built into the wall, and gives a very commanding appearance from the sea-board. Around this central town and fort is the esplanade — an unoccupied, beautifully level space, seven hundred yards wide, and stretching entirely around the fort. This esplanade prevents the approach of an enemy under cover. The rapidly increasing population of this portion of the city, finding no room within the walls, has

spread in a continuous semi-circle of suburbs beyond the esplanade and around the old town. The residences of the English are without the city, and almost entirely in the district south of the fort. It was in the year 1639, just two hundred and forty years ago, that the Rajah of Chandgherry, a petty prince of the interior, granted to a company of English merchants a spot of ground upon which to build a fort, and factories. This was Madras, then only a small village inhabited by a few fishermen and their families; and this was the nucleus about which has gathered, with the lapse of years, the present city of more than eight hundred thousand inhabitants — the great and growing metropolis of the British possessions in Southern India. The proud native princes who once held court here, and looked with contempt upon the handful of foreign merchants who had sought their shores for purposes of trade, have passed away and been forgotten, and their descendants live upon pensions granted them by the English rulers of the domains of their ancestors; while the little English colony, with constantly increasing numbers, and wealth, and influence, have turned their fort into a walled

town, the centre of widely-extended possessions, and are able to dispense protection and favor, where once they sought it.

Mount Road is the favorite evening drive of the foreign residents of Madras. It leads from the city to Mount St. Thome, the reputed burial-place of the Apostle Thomas, and a holy place of the Roman Catholics of India. It is an excellent road, constructed at great expense by the British Government, and leads past many objects of interest. The old fort, with its historic memories, where in the arsenal are stored the keys of Pondicherry and Carnatic fortresses, cannon that belonged to some of Hyder's batteries, the arms of Tippoo and famous chiefs and poligars of the ancient time — what echoes of the past they waken ! A little farther on, is the colossal equestrian statue of Sir Thomas Munro, a former very distinguished governor of Madras. It is a bronze figure upon a lofty pedestal of stone, and an admirable work of art. After crossing a bridge over the Coom — a little river that passes through the city — the Government House comes in view ; a large, half-Oriental, half-European palace, with verandahs and Venetian blinds protecting each story from

the glaring sun of this tropical clime, and surrounded by a spacious park, where are herds of beautiful, gentle antelopes grazing beneath the trees. This is one of the large handsome establishments provided for the governor of Madras. It contains elegant reception-rooms, the great banqueting-hall where the Prince of Wales was entertained in that State Banquet of fifty covers, to which the chief personages of the city and Presidency of Madras were invited, and given by the Duke of Buckingham in honor of the Prince's visit; elegant library and private sitting-rooms, boudoirs, etc., all fitted in exquisite style, but very different from dwellings of the same grade in England or America. The rooms, as in nearly all Anglo-Indian residences, are larger, the ceilings higher, the windows broader and more numerous, and all shaded by Venetian blinds. Rich lace hangings take the place of silk; there is neither mantle nor furnace-register, not even a chimney to the house, and in every room there are great hand-punkahs, that are kept in constant motion to cool the heated atmosphere by their lateral swaying to and fro. Then there are at the Government House in Madras, and in all the other

Indian capitals where the English have either a Governor or a "Resident," sentries at the gates and the doors, and liveried servants everywhere, in great numbers, with costumes specially adapted to the country — a sort of compromise between India and England ; tasteful in many respects, but startling nevertheless to unaccustomed eyes. Take as an example the liveries of the Prince of Wales' personal attendants at Bombay. Mr. Russell says :

"Besides the Governor's servants in their fine turbans and robes, there were in attendance a small battalion of those engaged for the Prince, in new liveries of the native fashion — a flat, white head-dress, with a broad band of gold lace running diagonally from the scarlet top to the side, scarlet surcoats buttoned to the throat, richly embroidered with gold lace, and the Prince's plumes in silver on the breast, laced on the sleeves, edged with gold lace, and confined by rich cummer-bunds ; but — '*desinit in piscem*' * — the glittering personages, so fine above, wore thin white trousers, and went barefooted."

After Government House is passed, then comes the stores of jewellers, silk-mercers, milliners, confectioners, and many other tradesmen. They are

* This is a reference to the words of Horace, in allusion to incongruity, or bad taste, *Desinit in piscem mulier formosa superna*. A woman beautiful above, ends in the tail of a fish.



COCOANUT TREES.

usually large, handsome establishments, standing in large "compounds," and are kept either by Englishmen or Eurasians, (mixed breeds of English and Indian parentage); but *men* always. Sales-women are not in vogue in the East, except among the lower class of *native* dealers in the bazaars, and even there they are not numerous. The dwellings of European residents are still farther out. They are, for the most part, superb mansions, stuccoed and pillared in elegant style, combining the height and grandeur of the best class of English residences, with the porticos, terraces, and Venetians of the Orient; a fair index of Anglo-Indian life, combining the luxuries of two hemispheres, and grafting the furniture, equipage, dress, table-fashions, meats and wines of Europe upon the stock of Indian ease, sensuousness, and intense love of the beautiful in nature and art.

All along the streets, in both the old and new towns, strange sights, costumes and incidents are everywhere visible. Women and girls with huge baskets gather ordure to be mixed with straw, and dried in round balls for fuel. Grass-cutters are coming in from the country, each with a bundle of grass on his head, a day's supply for the one horse

each man or woman tends. Dhobies (washer-men), with enormous bundles of clothes that they are taking to some of the numerous tanks on the suburbs to wash by beating them against the rocks, plod heavily along, almost reeling beneath their ponderous loads. A couple of *peons* or native policeman, tall, fine-looking men in red turbans and wide, Moorish pantaloons, walk by with stately step, and keen, watchful eyes, as if ever on the alert. Countrymen and travellers from other towns pass loiteringly along gazing at every new sight, and Coolies with great boxes on their heads, or three in company, pulling an awkward, lumbering, two-wheeled cart, piled with fruits and provisions, stop to deliver parcels at the various houses on the road. But these are not the only vehicles to be seen on the mountain road. At early morning, before the sun is up, nearly all Europeans go out to inhale the pleasant morning breeze; and in the evening, just before dark, everybody goes out for a drive along the esplanade or mountain road. English officers of rank roll along in their phætons, with liveried coachman and footman, and a *syce* (groom) running beside each horse. Ladies, in full dress, recline among silken cushions in their

light pony palanquins, while a syce runs by the pony's head, with an arm thrown over his neck, and a footman runs before crying out to pedestrians to clear the way. Others, perhaps a lady and gentleman, or a family of parents and children, fair-haired, blue-eyed English children, looking very lovely among the crowd of swarthy natives, will be taking their airing in an elegant silver-mounted barouche behind a pair of superb English "trotters," the entire turnout a genuine importation, unmistakably English in its substantial make, strikingly in contrast with the lighter palanquins and small ponies generally seen in Indian cities. Young men, clerks, and people of modest pretensions are driven in buggies and pony palanquins, but the groom does not *sit* by his master's side, nor at all, but runs at the horse's head, holding on to the animal's mane. Occasionally a strange-looking vehicle with a pyramidal top, drawn by a pair of bullocks, and known as a "bandy" passes in the crowd, its Hindu occupant seated *à la* oriental upon a cushion laid flat on the floor, while the driver, sitting at his master's feet, urges on the bullocks by cries and kicks, varied by an occasional vigorous twist of the animals'

tails. Other bandies of more stylish construction with gilded domes and silken curtains, and drawn by pairs of pure white oxen, contain Hindu ladies, only their bright eyes or jewelled noses visible from behind their silken screens, as they peer wistfully out to catch a glimpse of the active world, of which they know so little. There are tiny little vehicles drawn by stunted red bullocks, looking almost as diminutive as Newfoundland dogs; and perhaps only a few steps off a huge elephant, loaded with camp equipage, or carrying a howdah, in which a couple of sailors are enjoying the novelty of their first elephant ride, as the huge animal brings down his ponderous feet with a jolt, that to our sailors is far more uneasy than their ship's motions during a furious "nor'wester."

Madras is rich in educational institutions, among which are a Medical College, School of Arts, Engineering College, Harris School for Mohammedans, Doveton College for Eurasians, Government Normal School, Government Madrissa School for Mohammedans, Military Female Orphan Asylum, Hindu Schools for boys, Hindu Schools for girls, Convent School, Free Church Schools, Scottish Orphanage, Bishop's School, London Mission

Schools, Church Mission Schools for boys, and for girls, Wesleyan Schools, Three Schools maintained by the Rajah of Vizianagram, Female Normal Schools, Hindu Proprietary, and two other schools under purely native management, and perhaps some others.

The Madras Museum is a valuable institution, in which the educated natives are said to take much interest.

The Agri-Horticultural Gardens are delightful, and abound in wonderful specimens of plants and animals, with some gigantic and curious specimens of forest growth.

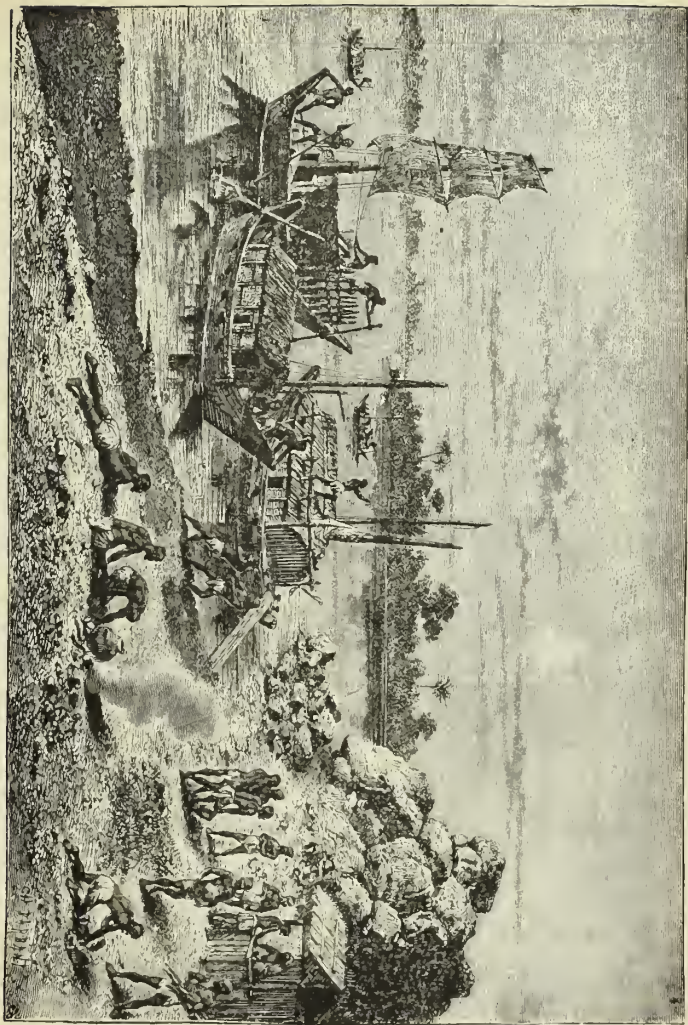
In many respects Madras is esteemed the very queen of the Indian capitals; and the whole city wears an aspect of refinement, intelligence, and growing prosperity.

CHAPTER IV.

PRESIDENCY OF BOMBAY.

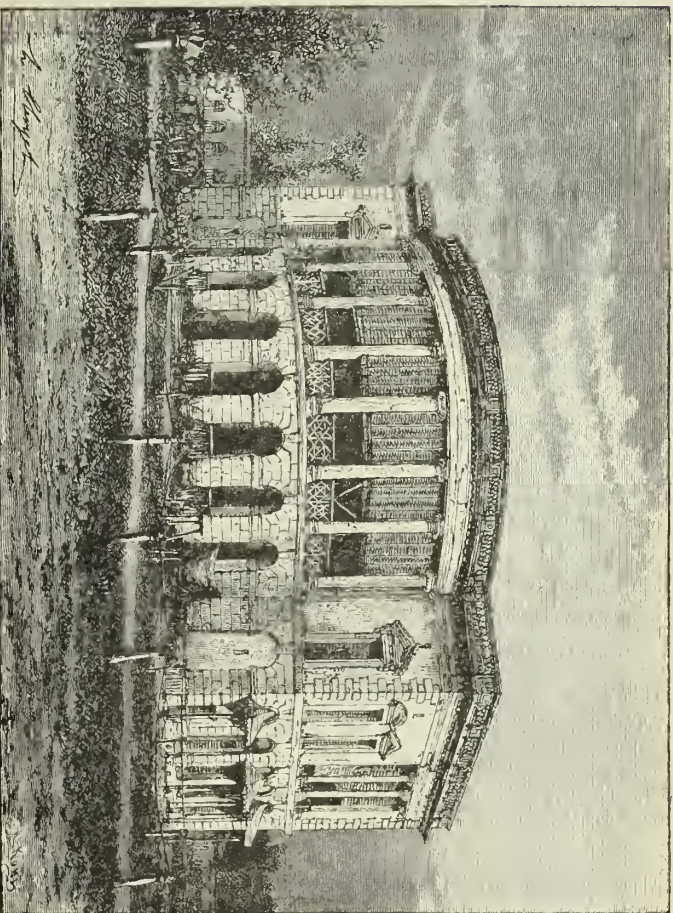
THE Presidency of Bombay comprises a strip of territory about nine hundred miles in length, extending from the northern limit of Scinde to the kingdom of Mysore on the south, along more than two-thirds of the west coast of Hindustan. Its greatest breadth is two hundred and fifty miles. The Presidency contains twenty-two districts apportioned among three Commissioners, *i.e.*, Scinde on the north, and the northern and southern divisions of Bombay proper, in which are included Ahmedabad, Kaira, Surat, Broach, Bombay Island, Darwar, Candeish, Tauna or North Concon, Rutnagherry or South Concon, Poonah, Ahmednuggur, and Canara. The large feudatory states of Cutch and Guzerat, the chiefs

BOATING ON THE GANGES.



of which are subject merely to British supervision, intervene between Scinde and the northern and southern divisions. The coast-line is about a thousand and fifty miles in length. In regard to soil, there is a great diversity in the several regions. That of Scinde comprises the low, level basin of the Indus, where strips of exceedingly fertile land alternate with deserts; the two Concons form a hilly region lying between the Western Ghauts and the Arabian Sea; the eastward slope of the Western Ghauts forming the lovely, elevated table-lands, enjoy an almost perennial verdure; while around the Gulf of Cambay the land is flat and alluvial. There exists an equal variation in regard to climate — that of Scinde being sultry and dry, with only a light rainfall; in the Concons the heat is as great as in Scinde, but the fall of rain is much greater. The average annual temperature of Bombay Island is about 80°, and the rainfall averages eighty inches per annum, while on the Ghauts table-lands the climate is temperate and salubrious. The vegetable products are cotton and rice on the coast; sugar and indigo in Candesh; wheat, barley, hemp and tobacco in Scinde, and opium in the native states of Malwa and

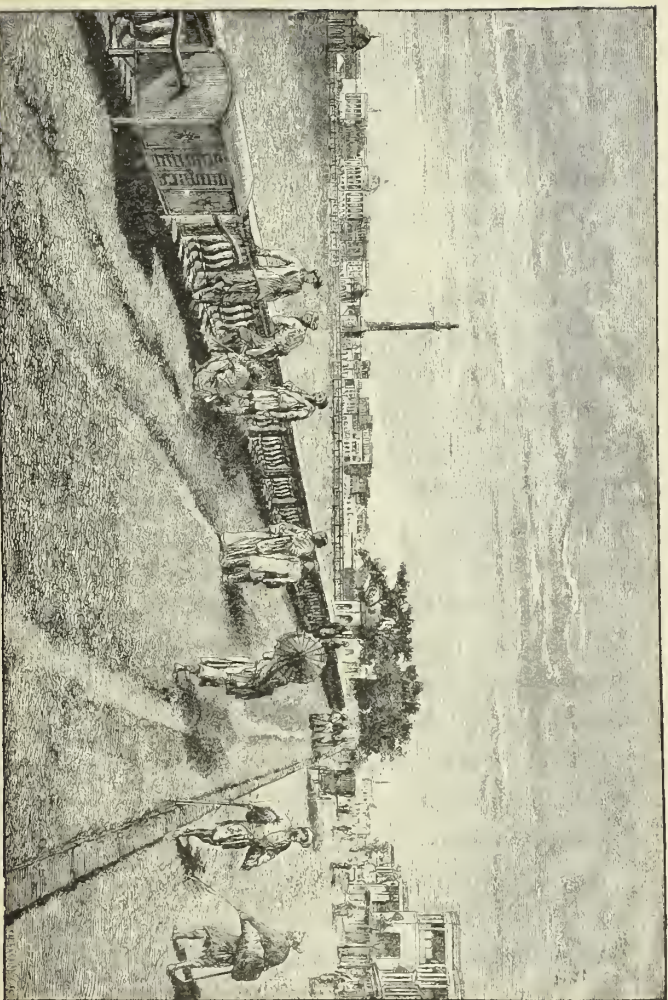
Guzerat. Merchants who wish to send their opium to the city of Bombay need to obtain permits from the government, by whom it is purchased at a certain price per chest; and the producers dare not dispose of it elsewhere. Considerable quantities of silk are raised, and there are silk manufactories in some of the towns. The system of land taxes in Bombay was very carefully arranged before being put into operation, about twenty years ago. There has been a survey and assessment of all the lands; and the fields have been mapped and marked by permanent objects, the removal of which is a penal offence. They are classified for assessment with reference to soil, climate, and proximity to market, and with very few exceptions the land is held directly from the government. When the rate of taxation was fixed, it was equal to one-half the yearly value of the land; but in consequence of the general improvement of the lands, the proportion now is said to be somewhat less. The land revenue is reported as yielding a larger sum *per capita* than in any other section of India. There are now very nearly two thousand miles of railway in this Presidency; and the city of Bombay has the honor of



A EUROPEAN HOUSE, CALCUTTA.

having had the first railway in the East Indies. It was opened between that city and Tanna, April 6, 1853. Bombay is now the terminus of the "Bombay, Baroda, and Central India Railway," and of the great "Indian Peninsular Railway," as well as of the steamship lines from England. There is also telegraphic communication with Calcutta, opened in 1854, and with Falmouth, England, opened 1870, by means of cables, *via* Aden, Malta, and Gibraltar.

There are about three hundred schools in the Presidency, with an attendance of about fourteen thousand pupils; five-sixths of whom are instructed in the native languages, and only one-sixth in English. The Island of Bombay is one of an important group that have planted themselves before the estuary or wide mouth of the river Ooolas, seeming thereby to form a sort of delta. The island, which was the first possession in India ever acquired by the English, is eight miles long, and about twenty miles in circumference. Shortly before the marriage of Charles II. of England with the Infanta Catharine of Portugal, this island was conveyed to the crown of England, as part of the dowry of that princess. About seven years

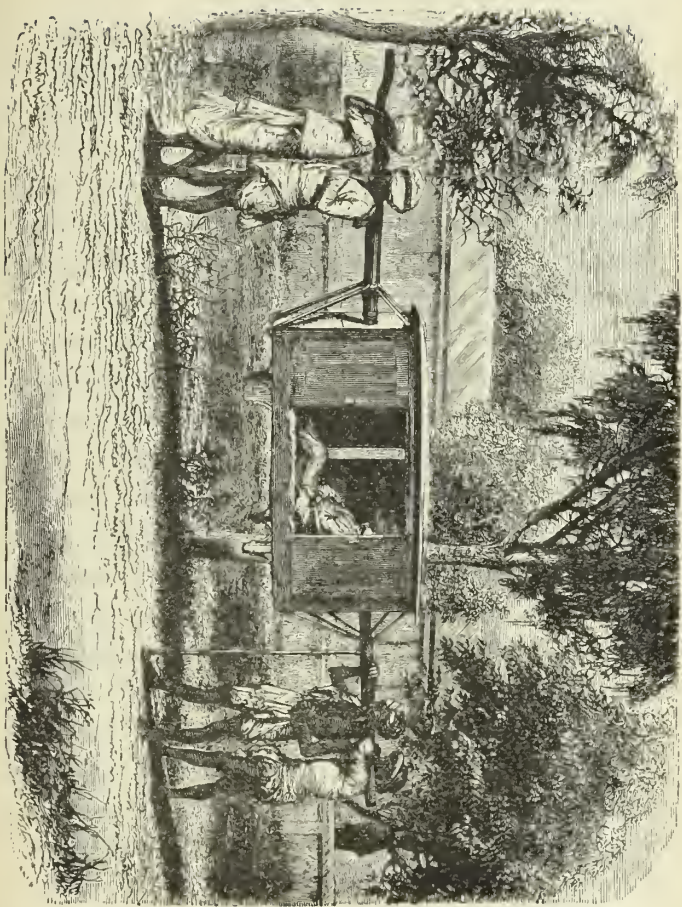


ESPLANADE CALCUTTA.

later the king transferred it to the East India Company, who held it at an annual rental of ten pounds sterling, until 1858, when the home government assumed direct control of all the British East India possessions. The old town is called the *Kila* or "Fort," and occupies the southern extremity of the island, facing the wide beautiful harbor. To call it a "fort" is, however, something of a misnomer, for there is much beside the citadel within those walls; and one meets here, at least in times of peace, much more of the din of trade and the hurry and bustle of commercial life than of the cannon's roar, or the murderous array of battle. The visitor enters, it is true, by a fortified gate, and there are veritable ramparts and a strong fortress well manned by native troops with European officers; but there is a great deal else within the walls of the so-called "Fort." There are splendid docks, immense warehouses, a fine arsenal, and those famous cotton presses, with whole mountains of the "raw material," waiting to be baled and shipped to China or Europe. Higher up toward the centre of the fort, and round an immense square are the Banks, the Town Hall, the Mint, and all the great commercial houses of the

city. In a word, all that represents the enormous wealth and world-wide commerce of this great, busy city. But never a dwelling! It is a stupendous business mart: but neither native nor European lives there. Going to the Fort at even an hour after sunrise, one finds the long, narrow, dirty streets without sign of life, save for the measured tread of the *peon* (policeman) on duty. But by half-past nine or ten o'clock the appearance changes utterly; doors are thrown open, the busy hum of voices and the rumble of wheels are heard everywhere, and the wide, beautiful esplanade is lined with carriages from which step forth merchants and their numerous employees, (every clerk has his own palanquin, and no Europeans walk in India); bank officers with their clerks, buyers, sellers, jobbers, inspectors and idlers. Everybody turns toward the Fort, the grand centre of attraction during all the business hours of the day; but deserted again at 4 P. M., when every carriage is re-occupied and rolls away as it came, with its living freight; white-robed natives, protected by huge umbrellas, file out with dignified serenity, and again the grand business mart, lately so full of life and activity, is left in silence and

solitude as complete as that of a city of the dead, until once more resurrected by the "ten bells" of the morning hour that wake the sleeping city to new life and activity. For residence, each nation has its separate "quarter," where national habits and social proclivities may be indulged without danger of offending the prejudices of others. Nearer than any other race to the business portion of the city, reside the Parsees and Bhoras, two eminently mercantile races, who live always at their places of business, preferring to sacrifice the pleasures and comforts of residence in other more eligible sections in order to larger success in trade. The Parsee Bazaar of Bombay is a long, winding street, lined with tall, handsome, capacious mansions. Their first floor composed of substantial, but rather gloomy-looking stalls, is devoted to business purposes, whilst the upper stories, with their broad wooden balconies painted in bright colors, and numerous windows carved and ornamented, form dwelling-places of luxury and elegance, despite their unfashionable location. Many of these Parsee dwellings are furnished in princely style, with gorgeous silk and lace hangings, Persian carpets, exquisitely-inlaid satin-lined



PALAOUIN.

furniture, and incredible quantities of gold and silver plate. The owners live like lords and entertain in sumptuous style, though shrewd financiers and indefatigable traders during business hours.

Some Europeans reside at Colaba, a long, narrow promontory at the extreme end of the island to the south of the Fort. Lying between the port and Back Bay, it possesses one of the most salubrious climates on the island. It has also excellent roads and lovely gardens laid out all around the spacious, elegant bungalows that form the favorite residences of wealthy merchants and others in this section. These bungalows are constructed on a plan specially suited to a tropical climate. Being built on raised terraces of brickwork, they are kept perfectly dry and free from the deleterious miasma produced by the abundant vegetation of the tropics; the roof of very thick attap-leaved thatch laid on double, secures coolness far better than tiles or slate; and the broad verandahs on all sides protect the walls from the heat of the sun, while the Venetian blinds from floor to ceiling may be thrown wide open at night to admit the refreshing breezes no longer freighted with torrid heat. Other residents, preferring more

stately mansions occupy large stone-faced dwellings with porticoes and marble columns, in European style, that serve to give variety to the landscape. On the extremity of the promontory are built the English Barracks, so well spoken of for their commodious arrangement and admirable adaptation to a warm climate; and still beyond is the Colaba Light House that commands the entrance to the harbor, with her clear light plainly visible for thirty miles from the shore. On the northern side of the Fort and the beautiful *Maidan* or esplanade that runs along the sea-beach in front of the fort, is the "Black Town," so called by Europeans, because only natives reside there. All the streets that traverse this great, crowded town are broad and long; the bazaar streets are bordered by small booths, the flooring of which being raised several feet above the side-walk, serves as a counter upon which to display the multitudinous wares here offered for sale. The houses that skirt the bazaars are of boards or brick, and usually three or four stories high, with porticoes, carved fronts, and pillars painted in bright colors, giving a quaint appearance, not altogether unpleasing. The ground floor of many of the houses

forms the workshops of artisans, where, in gloomy little dens, multitudes of half-naked workmen busily ply their respective crafts, producing by the aid of only the most primitive tools those marvels in ebony, silver and ivory of such world-wide reputation, as well as arabesques and mosaics in multitudinous forms, that sell in Europe for fabulous prices. Among the most interesting features of the bazaars, two especially attract the European strangers. The first is the great number of races found here, characterized by such infinite diversity of form, feature and costume ; and the second is the wonderful Arab horse-market, where probably more first-class horses are offered for sale than in any other single mart in the world. The great number and variety of foreign races found here is due first, to Bombay's being the port of arrival for emigrants from Persia, Arabia, and Africa, and the point of departure for pilgrims bound to Mecca and Karbala ; and second to the immense foreign trade of this great shipping city, that supplies the products of Europe, Arabia, and Northern Africa to at least two-thirds of India. It is worth a trip across the ocean to study some of these faces, so full of majestic repose and serene dignity ; and

BHISTIS, OR WATER CARRIER.



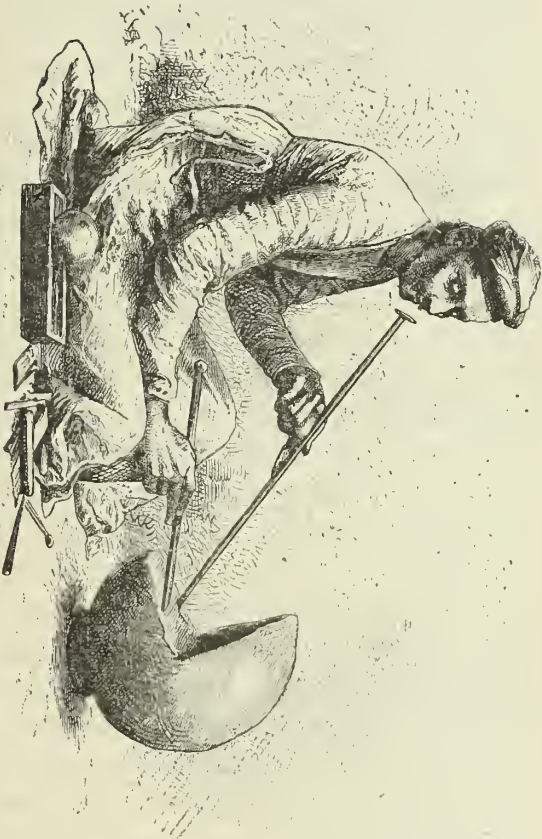
even their varied costumes are worthy of inspection, as indices of national character and habits. Here are Persians or "Parsees" in their tall caps, noting down every arrival, or discussing prices; Arabs, robed as their countrymen were in the days when Joseph was carried a slave, into Egypt; stout specimens of humanity from Guzerat, each with fine muslin enough to manufacture half a dozen "suits," twisted in pyramidal form about his shapely head, and dubbed a "turban;" the Bunniah of Cutch, whose keen black eyes gleam nearly as brightly as the cornelians he is "sorting" with evident pride; companies of blue-turbaned men of Cabul, whose chief business in life seems to be the perpetual munching of dates; Bedouins always, however otherwise employed, solacing themselves with the long "hubble bubbles" that are at once their joy and pride; stately Gentoos, comely and graceful, in flowing robes of pure white muslin; and the filthy Hindu fakir, hideous in his nakedness and deformity; the lordly Rajputs from the North, sporting their jewelled weapons, and the busy Badagas of Southern India, offering for sale the small crops cultivated on their hill-side farms; the courteous Chinese,

always gentlemen, under whatever disguise of poverty or provocation: the grave Burmese, the cunning Malay, the stately Moor, with his inseparable companion, the gold-mounted *hookah*, and the smoke rising ever in graceful wreaths about his turbaned head; all these, and scores of others, a busy multitude, gathered it would seem, from every point of the compass; and all eagerly intent upon trading off his own wares at the highest price, and putting down those of his neighbor to the lowest. And their speech, what a veritable Babel it is! Who can be the listeners? — for they all seem talking at once, and each a different language. Confused and confounded, the bewildered tourist turns with a sense of relief to the *horses*, upon whose magnificent proportions he may feast his eyes, without imagining that they are all addressing him in some unknown tongue, to which it is as impossible for him to reply, as it is clearly his duty to do so. So he looks on, thankful that horses do not talk.

There are pure-blooded Arabs from Djowfet and Nedjed, lovely, graceful creatures, with long, silky manes, and eyes tender as a gazelle's; Persian breeds of the most approved standard, noble ani-

imals with arched neck and fiery eye, and every curve a line of symmetry and beauty; superb English trotters, and shaggy Shetlands. He must be fastidious indeed whose equine desires cannot be gratified in such an assortment as this, where are obtained regularly all the magnificent horses displayed daily on the esplanade, so noted for its superb "turnouts" on the fashionable drive. Prices range from fifty dollars, to thousands; but all lower by at least a hundred per cent. than the same horses would be in Europe or America; many a horse being sold here for \$1,500 that would bring readily \$3,000, in the home market.

In the "Black Town" of Bombay, are several large Hindu Temples, and one noted Mohammedan Mosque, the Jumma Musjid — all handsome edifices, worthy of inspection; but of far more interest to strangers is the great *Jain Hospital for Animals*, the largest and most complete establishment of the sort in India. This hospital is located in the centre of the most densely populated quarter of the Black Town. It is supported by contributions from the most wealthy members of the Jain Fraternity; and here are received and comfortably maintained, all sick, helpless, and de-



HINDOO JEWELLERS.

formed animals of every species, the nursing and attendance being continued until they either die or recover. Just inside the gate is a large court, surrounded by sheds, where are kept only oxen and cows, as these animals being regarded as sacred by the Hindus, receive the first care, and a hall or area exclusively their own. In the next court are disabled horses, and in another, dogs, cats and monkeys. Some sheep and goats also find an asylum here; and yet, farther on, are birds, fowls, insects, and even reptiles; each class having a quarter distinct from the others, where the peculiar wants and habits of every individual inmate are, as far as possible, provided for. Some of the animals have bandages over their eyes; others, who are in a lame or helpless condition, are frequently rubbed down by the attendants; and both food and water are placed within reach of the lame or paralyzed. All are constantly supplied with clean straw, with water in abundance, and with every facility for comfort and cleanliness, and are fed, bathed, and dosed when necessary, with the same gentle care and tenderness that are bestowed upon human beings. Bald monkeys, and superannuated crows and vultures are no

uncommon sights in this paradise of the brute creation; and occasionally is found there, even a wooden leg supplying the place of the original member.

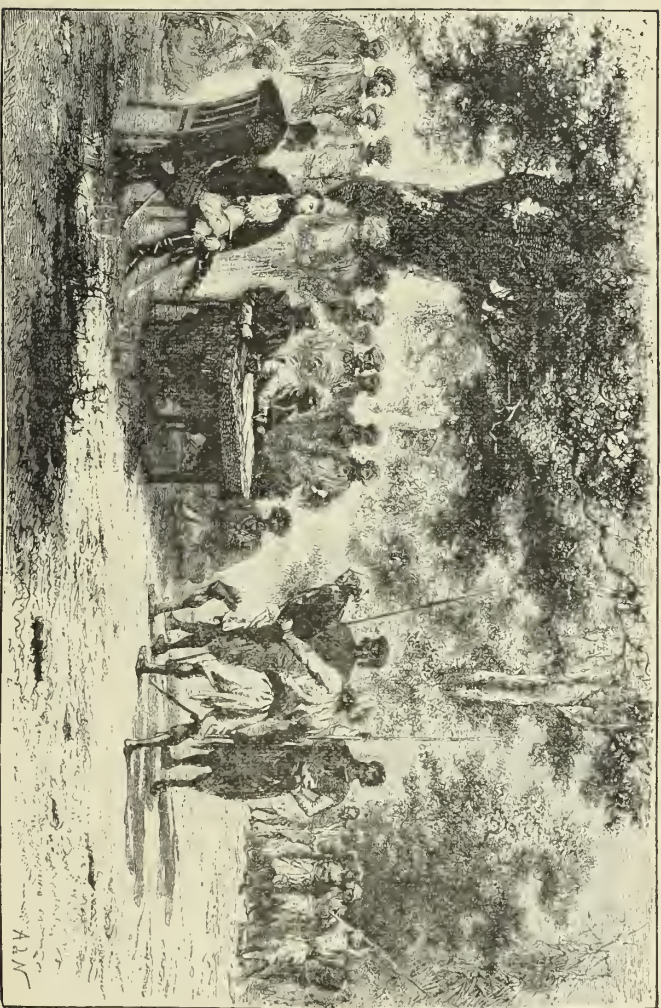
Oriental nations are proverbially kind to dumb animals, even beggars often sharing their scanty meals with stranger brutes that happen to pass them when eating. The religion of both Buddhists and Brahminists especially enjoins this care for the well-being of dumb animals; but the Jains, even more than other sects, cherish for *all* animal life this kindly regard; not content with never harming a dumb creature, but rigidly inculcating the obligation to protect the lives, alleviate the sufferings, and supply the needs, so far as possible, of *every living thing, large or small*. There can be no question that to this injunction in regard to the care of brute creatures is due the very great numbers of wild beasts and noxious reptiles found in every part of India, and the fearful depredations they are constantly committing. Suffered for ages to roam unharmed through these dense Indian jungles, enjoying perfect immunity from danger, they have gone on multiplying and increasing till, in some regions, they seem likely to become the

lords paramount of the country. Of late years, the English Government in India have put forth most energetic efforts for the destruction of tigers, offering a reward of from fifty to one hundred rupees for every one killed; but so little impression has yet been made on the immense herds of these ferocious animals, that *hundreds* of children are annually carried off by them. In 1877, the number reached, I think, nearly four hundred in India alone.

The European and Mussulman Cemeteries, and the Cremation Grounds of the Hindus, have all their location outside the Black Town, reaching toward the sea-beach, where the surging waves sing a perpetual requiem well suited to the solitary grandeur of this tropical city of the dead.

Farther on, toward Chowpatti, Malabar Hill, the aristocratic quarter of Bombay is reached. It is a hilly promontory, larger than Colaba, and contains many princely dwellings, surrounded by the choicest shrubbery and rare old forests of venerable trees. Among the cultivated trees are found the gigantic Baobab, several varieties of the Chinese Pine, quaint, dwarfed and knotted in every conceivable form; and most beautiful of all, the

A COURT OF JUSTICE IN A JUNGLE.



“Gold of Mohur Acacia,” with its gleaming sprays and clusters of golden blooms glancing out from among the emerald leaves.

The Governor’s housé is built on the summit of a steep declivity at the extremity of the island, and commands a noble view of the sea. This is no longer the constant residence of the Governor of Bombay; but being regarded as the most salubrious portion of the island, it is always resorted to, in times of fever or other epidemics. The ordinary residence is the Parell Government House, where the Prince of Wales was entertained on his recent tour.

On the western coast of the Malabar promontory is the village of Walkeshwar, diminutive enough in size, but withal one of the most sacred places in India. The Brahmins relate a legend that has for its hero the god Rama, who, while on a warlike expedition to Lunka, used to receive every night, through the good offices of a geni, “an emblem,” whereby he was able to continue his devotions to Siva. But on one occasion, when the emblem had failed to appear, Rama, with his hand, scooped up a little sand from the seashore, and fashioned an idol. The spot whence the sand

was dug at once became a deep pool, that is still in existence ; and a village springing up around this wonderful idol, was called Walkeshwar, *i. e.*, “The god of the sands.” The pool is situated in the centre of a spacious square, completely surrounded by temples ; while the water, fifty yards below the level, is reached by flights of stone steps, that are always thronged by crowds of men and women, anxiously pressing forward to reach the brink of the sacred pool. Some kneel on the steps in contemplation ; others plunge in, or sprinkle their bodies with the holy water ; and all are repeating prayers and passages of the sacred books. Brahmins, and devotees of various orders, ask alms, and parade their religious creeds, while some of the followers of Krishna, under his most shameful form, elbow their way through the crowd, clothed in characteristic garb, ready for the perpetration of the most infamous vices. The temples that surround the pool are of great antiquity, and their columns are covered with graceful sculptures. The spires, too, are of wondrous beauty, but the effect is injured by their diminutive size. Beyond Walkeshwar, on the highest point of the road that passes along the

crest of Malabar Hill, is the "Tower of Silence," where the Parsees deposit their dead;* and beyond the hill to the northward is Bycullah, another great suburb of Bombay, marshy, gloomy and insalubrious, but densely populated by Parsees, half-castes, and the poorest class of Europeans.

In the rear of Bycullah rise the hills of Mazagon, a quaint sort of Portuguese settlement, where many descendants of the old colonists have taken up their abode, and intermarrying with the natives of the country, their manners, religion, dress and appearance have become largely modified thereby. Yet they retain the name of Portuguese Christians. Their very peculiar dress is of the European order, with none of the Asiatic grace or adaptation to climate. Their especial mania seems to be for the black silk hat, a specimen of which, though in ever so dilapidated a condition, often lacking both nap and brim, must be worn by every man of them.

The soil of this portion of the island is extremely fertile; and trees, shrubs and every kind of vegetation is of the rankest growth. The climate is correspondingly unhealthy, and amid the

* As elsewhere explained under the head of "Ceremonies for the Dead."



JUGGLERS. (*See page 156.*)

thick jungly growth, venomous serpents and snakes of many varieties abound, often lying hidden within the petals of the brightest and most beauteous flowers.

At the very extremity of Mazagon, is the superb palace of Sir Jamsetjee Jejeebhoy, who was the wealthiest Parsee merchant in Bombay, and the first East Indian who ever received knighthood at the hands of a British Sovereign. The palace is built in pure Gothic style, and was bequeathed by Sir Jamsetjee, at his death, to the city of Bombay, to be used as a hospital for the sick of all nations without distinction of race or creed. In front of this palace hospital the English have erected a handsome statue of the noble donor, to perpetuate the memory of this munificent charity.

These various "quarters" and "suburbs" together constitute the noble city of Bombay, which contains a population of eight hundred thousand, of whom eight thousand are Europeans, thirty thousand Parsees, one hundred and twenty thousand Mohammedans, and the residue of various Hindu races. Prominent among the institutions of the city is the "Royal Asiatic

Society," devoted to the promotion of Oriental learning.

During the years 1863-1865, when the late civil war in our country was at its height, events occurred in Bombay that raised that city to the very summit of commercial prosperity; but, only to plunge her into the depths of a great commercial crisis, from which she has even yet scarcely recovered. By the disturbed state of affairs in the United States, Europe was for the time deprived of the cotton that was the one element most necessary to her industrial existence; and India had, by most noteworthy efforts, been able to step into the place thus made vacant. She was already prepared to supply in good degree the means of feeding the cotton manufactories of the world; and Bombay merchants, seizing upon the great commercial advantages afforded by their city, had attracted to it the entire trade in India cottons, making themselves the sole arbiters of this important branch of Indian trade. Even before this, the trade of Bombay had been enormous; and now that she had suddenly become the emporium of all the cotton of India, the elation of her many rich capitalists led them into the wildest specula-

tions. Deeming the reconstruction of the United States an impossibility, they prophesied for their city a future of commercial *éclat* that no combination of circumstances could possibly reverse. All sorts of speculations were entered upon, all available funds invested, and the entire community were drawn into the wild schemes, in which each saw for himself untold wealth and the most encouraging openings for future operations. Gigantic companies were formed to develop resources that had already reached their utmost capacity for development. Projects were set on foot to enlarge the Bombay Island, by reclaiming from the sea the region known as "Back Bay;" many new Banks were formed; and not only merchants, but officers, public functionaries, even ladies, and subordinates on small pay — all were drawn into the vortex, expecting to realize fabulous fortunes; when, with the news of General Lee's surrender, and the establishment of peace, a crash came, and wide-spread ruin fell upon all the speculators. The strongest houses shared the fate of the rest, and even the Bank of Bombay was compelled temporarily to suspend. The exaltation had been unprecedently rapid, and the fall

was sudden and terrible. But a lesson of prudence was learned, and now, with firmer footing, and broader and deeper foundations, the queenly city of Bombay once again begins her onward career as the commercial metropolis of India.

Surat, the name of which signifies "the good city," is one of the most ancient ports of Western India. The high, thick walls that form the ramparts of the city are still called *Alampanah*, which means, "Protector of the Land," though they look too dilapidated to be very much of a safeguard. They are, however, strengthened by numerous round towers, and form a circuit of about six miles. It is a busy, enterprising town, whose people seem not inclined to be idle. The bazaars abound in beautiful and costly wares, especially the various vessels and ornaments of wrought iron, inlaid with gold and silver, for which Surat is noted, the art having come down to her from a remote antiquity. The city is beautifully situated at the mouth of the majestic Taptee, with every facility for a large trade.

Broach, about sixty miles north of Surat, has long been famous for its *Chandi Musjid*, "Silver Mosque." It contains the mausoleums of the

Nawabs; and one of them, being covered with plates of silver, has given name to the edifice. Many of the other sarcophagi are of white marble, beautifully carved, and are placed beneath superb canopies of embroidered velvet.

Callian, the ancient capital of Concon, was long one of the first commercial ports on the west of India; and tradition has brought down even to our own day marvellous accounts of the wealth and splendor it attained under the Solauki dynasty. Its palaces and monuments furnished themes for poets and novelists; and a writer in the "*Ratan Mala*," a famous Hindu poem of the seventh century, thus immortalizes the grand old metropolis: "The sun alternately passes six months of the year in the north, and six months in the south, for the sole purpose of being able to compare the marvellous capital of Ceylon with the superb city of Callian." It now, however, retains little trace of the royal grandeur of its palmy days, save in the ruins of ancient temples and palaces; its present position being that of an English provincial town, with the ordinary routine of "reduced" greatness. But all around the suburbs, half-hidden by sand and jungle-grass, lie

fragments of columns of exquisite beauty, curiously-carved lintels, bas-reliefs, and sculptures in endless variety, where may be read the mournful story of the past. These ruins, furnish material enough to enrich half a dozen "collections" of Hindu antiquities, or form the basis of a museum. The grand old temple of Ambernath — grand and magnificent even in ruins — cannot fail to interest with its minute and exquisitely-wrought sculptures, all executed with a delicacy of touch and a lavishness of adornment unknown among other races.

Poonah, situated upon the banks of the Moota, stands in the centre of a broad plain that stretches out, almost treeless, to the blue mountains of Sattara. It was once the capital of the Southern Mahratta country, and the residence of the Peishwahs, though it now belongs to the English, and is included in the Bombay Presidency. The town is still essentially native in its character and surroundings, a very large proportion of the inhabitants being Hindus; and the streets swarming with well-fed Brahmins, and half-naked religious devotees who live by charity — the former, neatly-clothed impersonations of self-satisfied ease; and

the latter, filthy and repulsive to the last extreme. Through the streets roam unmolested, as in every *native* Indian town, multitudes of sacred oxen, that, as representatives of deity, are permitted to enter the bazaars and shops, eat at the stalls, and even to block up the streets, if they feel so inclined. The town is divided into seven quarters, called after the seven days of the week ; and the houses, standing in the midst of pretty gardens, are built in the picturesque Hindu style, with tiled roofs, wooden gables, and panels painted in bright colors, representing flowers and animals, with various mythological figures and scenes. Several palaces still remain ; among them a summer residence of the Peishwals, in the immediate vicinity of the celebrated *Hira Baugh*, "Garden of Diamonds." In the *Boudhwa*, or Wednesday quarter, there are many ancient houses, formerly occupied by nobles of the Peishwah's court ; and castle-like abodes with thick walls, loop-holed windows, and great ponderous doors, that remind one of the feudal castles of Europe of the fourteenth and fifteenth centuries. Very few of these ancient dwellings are now occupied, for though many wealthy Mahrattas return here to enjoy the riches accu-

mulated elsewhere, they, as a rule, prefer the more modern and cheerful-looking mansions with which the town abounds. Among the celebrities of Poonah, is the famous temple of Parvati, which gives name to the lovely hill that overlooks the Hira Baugh. A flight of handsome steps leads from the Peishwah's summer pavilion up to the front of this temple, on the very summit. The temple contains several exquisite statuettes of Parvati; but that which attracts most admiration is a massive silver image of Siva, holding on his knees the statues of his wife and child, Parvati and the young Ganesa, executed in pure gold. Large, costly sapphires form the eyes of these famous images, and their altars are piled perpetually with the richest oblations.

At the junction of the Moota and Moola rivers, is the *Sangam*, where the Hindus burn their dead. There are also, on the banks of both rivers, numerous small kiosks or pleasure-houses, and many stately cenotaphs, designed to perpetuate the memory of departed great ones, though their ashes do not repose beneath the monuments. These kiosks are, nearly every evening, the scenes of mirth, music, and feasting; inappropriate as to



NATIVE OF MADRAS.

us seems the locality, under the very shadow of the memorials of the dead. This is quite in accord with the creed of the Hindu, who takes no gloomy view of death, but regards this change of worlds not as a cessation of being, but merely a passage from one state of existence to another, one of the many, perhaps thousands of the lives to be lived ere his destiny is completed ; and as each successive turn of the wheel opens before him the vista of another change, whether for better or for worse, he knows not, and does not trouble himself to inquire.

The English Government House at Poonah is the stately palace of *Ganesh Khind*. It is an imposing, marble structure, with a noble tower, and is built on a commanding site, with a magnificent view of the varied Deccan scenery, and surrounded by gardens and conservatories worthy of an imperial palace. It was erected by Sir Bartle Frere, while Governor of Bombay, at a cost of \$875,000. This was deemed by the English Home Government an extravagant outlay, especially as Poonah is not the head-quarters of his Excellency, but only an outside station which he visits occasionally. The erection of this superb marble palace was, at the time, quoted by Mr.



YOUNG HINDOO WOMAN.

Fawcett in the House, as “a typical instance of the extravagance and insubordination of the governors of Bombay.” To which implied censure Sir Bartle Frere replied, that he had built a very fine dwelling for future governors, that would be more regularly occupied than that at Bombay had ever been ; that he acted within his legal powers, and was not insubordinate, and that he had not, when he retired from the Government of Bombay, expended all the money at his disposal ; and lastly, that Poonah would be thenceforth, *de facto* the capital of the Bombay Presidency.

SERPENT-CHARMERS.



CHAPTER V.

PROVINCES AND PEOPLE.

CHITTAGONG is a district of British India lying beyond the Ganges, but included in the Presidency of Bengal. It is one hundred and eighty-five miles long, and an average of sixty to eighty in length. Its chief river, the Chittagong, is formed by the junction of the Kurrumfoolec and the Chingree, and discharges its waters into the Bay of Bengal. A large portion of the surface is covered by mountains, and there are several summits that range from four thousand to eight thousand feet above the sea-level. The soil of the plains and valleys is very fertile, yielding readily, with little labor, rice, oats, hemp, sugar, tobacco, coffee, indigo, betel-nut, mustard and ginger. The aboriginal inhabitants resemble the Burmese and

Bengalese ; but at least two-thirds of them have been proselyted to the Mohammedan faith.

Chittagong seems to have belonged originally to Tiperah, and to have become a part of the kingdom of Bengal early in the sixteenth century. During the wars between the Monguls and Afghans, Chittagong was held by Aracan ; but it was captured by Aurungzebe about the close of the seventeenth century. In 1760, it was ceded to the East India Company by the nawab of Bengal, and has since been under British control.

Chittagong or Islamabad, the capital, is situated on and among a group of small and abrupt hills, some of which form pleasant villa residences ; and command fine sea-views. The natives live along the valleys, in small cottages of bamboo, embowered in groves of fruit trees, with neat vegetable gardens spread out in the rear. Chittagong was once a place of some importance in commerce and ship-building, but it has declined rapidly in consequence of the unhealthiness of the climate, and its ship-building interests have been transferred to Maulmein, of the Tenasserim Provinces. These Provinces were formerly sections of the Burmese Empire, but were annexed to the Anglo-

Indian possessions in 1826, and are now governed by a Commissioner, with the usual staff of European and native officers, and they constitute one of the ten political districts of British India, extending from the Bay of Bengal on the west, to the Mountains of Siam on the east in length about five hundred miles, with an average breadth of fifty miles. The country is divided into three provinces, Amherst, Tavoy and Mergui, with their capital at Maulmein.

Aracan is a division of British India, including the districts of Akyab, Sandoway, and Ramree. It has an area of twenty-three thousand five hundred square miles, and a population of about five hundred thousand. The country abounds in hills, with numerous intervening plains and valleys of great fertility, counterbalanced by dense jungles, and pestilential marshes that render most portions of the country extremely unhealthy for Europeans. Aracan is rich in salt, timber, coal, and petroleum, and produces fine crops of rice and tobacco. Rudimentary education is very generally diffused, nearly all the people being able to read and write. This country was conquered by the Burmese in 1783, and by the British in 1824. Its

capital is Akyab, pleasantly located, but with an unhealthy climate that repels immigration; and the coast has few harbors to invite commerce.

Assam is a province of the Bengal Presidency, lying between two mountain ranges, offshoots of the Himalayas, in the north-eastern extremity of Hindustan. It was once governed by a series of kings, concerning whom little is known until the seventeenth century, when the Mogul Emperors endeavored to annex this country to their dominions. The Assamese bravely and successfully repelled the invasion; but from about that period internal dissensions arose, and the country became a prey to civil war, declining gradually in power until 1770, when the British troops interfered in a conspiracy against the Rajah, and annexed a portion of the province as compensation for having acted as umpires between the Rajah and his rebellious subjects. During the war with Burmah, in 1826, the British took full possession and annexed the whole of Assam to their Indian possessions, for reasons that to themselves at least were fully satisfactory. This entire country, between the mountain ranges that enclose it on three sides, consists of a long, level plain, studded occasionally

with small hills. It is watered by the Brahmaputra and sixty smaller streams, so that Assam is supposed to contain more rivers than any other equal extent of territory in the world. The name of the Brahmaputra is derived from two Sanscrit words that mean "The Creator" and "The Son," and these Assamese claim not only that their great river is the special favorite of their gods, but also, that they are themselves the chief people of the earth, having derived their origin from the Hindu god Indra, who presides over the atmosphere, and to whom the other gods are subordinate. The soil of Assam is fertile, and the climate one of the pleasantest and most salubrious in India. The country is rich in mineral products, consisting of coal, iron, gold dust, and petroleum. The tea-plant is indigenous here, and is extensively cultivated under the auspices of the English "Assam Tea Company." The country has about eighteen thousand acres of land under cultivation, planted with tea-shrubs, that produce an excellent article, very favorably known in commerce. Sugar, tobacco and wheat are also grown; and silk is produced to a limited extent. The people are small in stature, though lithe and active, and in

person resemble the Bengalese. They live in huts made of mats and bamboo-poles, are rather indolent in disposition, and lack energy, but are generally kind in their families and hospitable to strangers. The prevailing religion is Brahminism, but there are also many Mohammedans.

The Principality of Kishengurh is one of the smallest independent states in Rajputana, and was for a long time, part of the kingdom of Marwar. In 1613, King Oudey Singh gave it as an appanage to his son, Kishan Singh, who established himself in the town that he called by his own name, and which retains this cognomen still. When the English began to interfere with the affairs of Rajputana, this little State at once acknowledged their supremacy, and has since continued under British protection. Kishengurh is enclosed by the kingdoms of Marwar, Meywar, and Jeypore, and the province of Ajmere. The sand from the neighboring desert has continued its encroachments, till it now covers the entire surface to the depth of several feet, rendering the land barren and worthless, except for a short period immediately after the rains. But the country has valuable salt-works and mines, that yield the Rajah an annual

CARRIAGE OF HINDOO LADY.



revenue of about \$300,000, and also afford ample employment to his subjects. The capital, a city of about sixteen thousand inhabitants, is built on a high hill, and overlooks the pretty, picturesque Lake Gondola. It has a citadel on the very summit of the hill, with a double line of ramparts; and all the approaches to the town, even the streets, are steep and precipitous enough to serve as fortifications. Some portions of the ramparts are one hundred and fifty feet high, and overlook the country around. On one side is the town, with its temples, palaces, and gardens radiant in their ripe, floral beauty; and on the other, is seen the Lake dotted with tiny islands, from which arise pretty, picturesque kiosks and pavilions of ever varying forms.

The present Rajah Adhiraj Purtwee Singh, is a noble specimen of the Rajput race, fine-looking, dignified and self-contained, with fierce black eyes, and the air of an emperor to the purple born.

Cashmere, lying in the extreme north-western section of India, is almost enclosed by the ranges of the Karakorum and Himalaya mountains that separate it from Tartary, Thibet, and the British districts of Lahoul and Spiti. Its area is estimated

at seven hundred and fifty thousand square miles, and includes within its limits the celebrated vale of Cashmere, the provinces of Jamoo, Balti, Ladakh, Chamba, and some other portions of territory. The "Valley of Cashmere," so often the theme of poets and novelists, is of an irregular oval form, shut in by lofty mountains that securely shelter it from adverse breezes; and though some of the summits are crowned with perpetual snow, the temperature of the valley is mild and equable, and the climate salubrious. This valley is nearly six thousand feet above the sea-level; and the alluvial plain that forms its bottom is seventy miles long and forty broad. It may be entered by many passes, eleven of which are practicable for equestrians, and several for wheeled vehicles. The highest, including the Pir Panjal, have an elevation of twelve thousand feet. The Jhyllum, a tributary of the Indus, is the principal river, and flows through the Baramula Pass, receiving many tributaries from the mountains before reaching the Punjaub. Scattered through the valley are several small lakes, which serve abundantly to irrigate the land, which is thus rendered fertile, and produces often from thirty to sixty fold. Rice is the

great staple, and the common food of the country ; but wheat, barley, maize, buckwheat and tobacco are also cultivated, and esculent vegetables are good and abundant. Among the fruits are those common in temperate latitudes : apples, pears, peaches, apricots, cherries, plums, grapes and pomegranates. Flowers of rare beauty and fragrance abound, especially several varieties of Cashmerian rose, the “Mohur,” “Cloth of Gold,” “Empress,” and others, unsurpassed in the whole world for delicacy of tint and rare perfume. The groves of chunars, poplars and cedars, with which the villages are adorned, were planted in the times of the Mogul Emperors, by imperial edict, and still flourish luxuriantly in this favored spot. The Cashmerians stand preëminent among Indian races for physical beauty. The men are tall, robust and athletic, and the women of wondrous beauty of form, and surpassing brilliancy of complexion. They are an intelligent, educated people, fond of poetry, and full of life and spirit ; but have the reputation of being addicted to cunning and untruthfulness. The capital is Serinaghur or Cashmere, and the other towns Islamabad, Shupeyon, Pampur, and Sopur. The principal manufactures

in addition to the famous Cashmere shawls, are lacquered ware in great variety, paper, gun and pistol barrels, and attar of rose. The wool for the shawls comes originally from Tartary and Thibet, but is bleached, spun and dyed in Cashmere. The weaving is done mainly in the houses of the workmen, after patterns furnished them with the material. Each loom produces four or five shawls a year, of the medium grade; but a single shawl of the best quality and most intricate pattern sometimes keeps four or five workmen constantly busy for one or two years. The number of looms employed is estimated at about sixteen thousand. The weavers are brought up to the trade from infancy, and spend their whole lives at the work, becoming constantly more expert. Besides this, there have been in families certain secrets of skill in the weaving that are transmitted as heirlooms, and not communicated to others. But it is said that the brilliant tints, and some of the peculiar shades, are due to the water and atmosphere of the country, and cannot be produced elsewhere. Handsome as are the French Cashmere shawls manufactured in Paris, Lyons and other cities, the very best are easily distinguished by experts, from

the genuine India article. The Maharajah of Cashmere has full control of the exports of shawls, sending through his own agents to various European and Asiatic markets.

Cashmere was conquered by the Mogul Emperor, Akbar, in 1587; by the Afghans in 1752, and by the Seikhs in 1819. It was, in 1846, included in the territory transferred by the Seikhs to the English, under the treaty of Lahore, and was immediately sold by its new owners to Gholab Singh, for the sum of \$3,750,000; but, by the compact between the Maharajah and the British Government, the Rajah is to be assisted in defending his territory against his enemies, and British supremacy is to be acknowledged. Cashmere suffered from an earthquake in 1828 that destroyed twelve hundred of her people; only two months later Asiatic cholera carried off one hundred thousand in forty days; and in 1833, famine and pestilence committed still more frightful ravages. Famines that have occurred during the past five years have again made terrible havoc among the Cashmerians until her population which, at the beginning of the present century numbered eight hundred thousand, has been reduced to less than half that

number by these various casualties of pestilence, famine and earthquake.

Afghanistan possesses almost every variety of soil and climate ; upon the summits of the Hindu Koorsh snow lies unbroken all the year round ; European fruits and vegetables are grown on the hill-side terraces seven hundred feet above the sea-level, while on the sandy plains, dates and other palms flourish luxuriantly ; and sugar, cotton and rice are grown in the valleys. The country abounds in mineral wealth. Its mines of iron, copper, lead, salt, sulphur, saltpetre and alum being especially rich. The two chief rivers are the Helmund and Cabul ; and the four most important cities, Cabul the capital, Herat, Guzin and Candahar. The Afghans are a brave, hardy race ; in religion Summite Mohammedans, but very tolerant towards both Christians and Pagans.

It is only since the recent war with Afghanistan that any portion of this great country could be properly reckoned as a constituent of British India. But since the English are to "control the foreign relations of Afghanistan," and to "have as granaries the great Kurrum and Khost Vallies," besides holding other important territory, formerly

belonging to the Afghans, some description of the country comes properly within the scope of the present work.*

Bundelcund is the mountainous region between the Vindhya table-land and the Jumna, and from the river Scinde on the northwest to the Tonsa on the east. The whole country is intersected with small chains of mountains, and through the valleys flow small rivers, all of which fall into the Jumna. The principal of these streams are the Betowah, Dhesan and Cane. The northern portion of Bundelcund contains well-watered and thickly-populated plains, but the remainder is almost unbroken forests, said to be the finest in India. High above the sea-level, well-watered and near the tropics, they produce the best woods of both Northern and Southern India; the mhowa, catechu, bur, tulip-wood, tamarind, teak, cedar, and many others. Such is Bundelcund of the present; but the past, with its ruins of cities and palaces, its vast dykes and templed hills, has also a history.

Three centuries before our era this mountain principality was a component of the Empire of

*Brief details of the history of Afghanistan will be found in chapter XXIV.

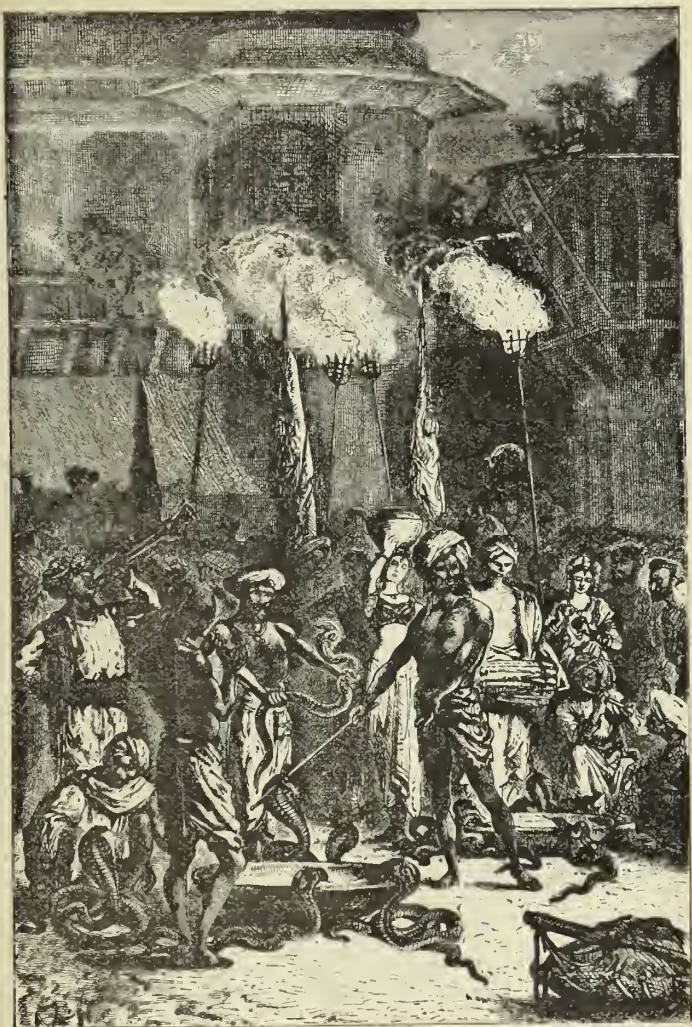
Bindousara, and was nearly associated with Magadda. Huang Teheng, the great Chinese traveller of the seventh century, describes a journey through Bundeleund, then known as Janjavati, and a "powerful and prosperous kingdom." During the eighth century it was invaded by the Rajput tribes of the Chandelaean, who were in turn displaced by the Chohans of Delhi, in the tenth century. Then overrun by the Mussulman invasion, Bundeleund ceased to have a political existence, and became a place of refuge for all the princes dispossessed by the Tartars. Later, it was split up into various small principalities, governed by bandit chiefs, who lived by pillage and plunged the country into ruin. In the fourteenth century, Hurdeo Singh, a Rajput prince of the Gurwaha tribe, was expelled from the Kshatriya caste for marrying a Bourdi slave-girl, and left the Rajputs to go and reside at the court of one of the smaller sovereigns of Central India, where a young family grew up around him. In process of time the king's son became enamoured of Hurdeo's beautiful daughter, and asked her in marriage of her father. Hurdeo gave his consent, on condition that the king and his whole court would be present



HINDOO WOMEN OF BOMBAY IN CEREMONIAL DRESS.

at a banquet to be prepared by Hurdeo's own hand, thus forfeiting, as he himself had done, the right to the rank Kshatriya. From affection for his son the aged king consented to set aside his scruples, and on the nuptial day all the court were seated at the banquet around Hurdeo's princely board. There, in magnificent goblets of silver and gold, drinks containing opium were served to the guests who, being thus deprived of the power of resistance, fell an easy prey to Hurdeo's hired assassins, who stood concealed, each man armed with his weapon, behind the tapestry at the upper end of the hall. The Gurwha having thus gained possession of this throne, soon made himself master of all the surrounding country; and, with his sons and the numerous adherents he had enlisted in his cause, he formed a new clan known thenceforward as the *Bourdilas*, or "Sons of the Slave;" thus giving the country its present name of Boundilakund or Bundelkund. The Bourdilas still claim to be Rajputs; but the other tribes of Rajesthan refuse to recognize them; and regarding them as outcasts, even on their own showing, will have no association with them. They seem to have retained the physical traits of

their Rajput ancestor, and to have fallen heir to the courage of his race; but they inherit also the cruelty and treachery of the founder of the Bourdilas clan, and "False as a-Bourdila" has come to be a proverb among the Rajputs. The other Hindu races regard all the Bundelcund tribes as of impure blood; and this savage country has gradually become the refuge of criminals and outcasts. Even the *Brahmin* of Bundelcund eats mutton and drinks intoxicating liquors, and the land has become noted for its brigandism. It was in these sombre forests that the horrible religion of the Thugs was born; upon its lofty table-lands, formidable insurgents waged a terrible warfare against the English troops, during the mutiny of 1857. The shocking butchery of Jhansie took place within its borders; and there Nena Sahib took refuge after the massacre of Cawnpore. There, too, for years flourished the Dacoits, a horde of highway robbers and assassins, who readily affiliate with the barbarism that isolates the mountain region of this wild country from the other portions of India. This ancient principality has of late years been divided by the English into the districts of Bandah, Hummerpore, Culpee, Jaloon, -



THE FESTIVAL OF THE SERPENTS, BOMBAY.

Jaitpore, Churgaon and Gurota, besides a number of native states and jaghires under petty Bourdilas chiefs. The chief towns are Culpee, Bandah, Jhansic, Chutturpore, Jaloon, Callinger. Into its mountainous regions, and the portions under native control, few travellers attempt to penetrate; and they are among the least known sections of the Indian Empire.

Duttiah is the capital of a small kingdom of the same name in the district of Bundelcund, nearly midway on the route from Agra to Sangor. The State is under the protection of the English, has a territory of about eight hundred and fifty square miles, and a population of rather more than two hundred thousand. The town occupies a lovely, picturesque position among a whole belt of lakes, hills and forests. Above the red-tiled roofs of its residences rise the spires of many temples; and standing out conspicuously above all, are two huge square buildings crowned with domes and towers, and readily recognizable as the abode of royalty. The town is surrounded by a thick wall, thirty-seven feet high, based upon rock, and strengthened by round towers built into the wall, access being gained by fortified gates, each of which has

THE COTTON MARKET: MERCHANTS AT BOMBAY.



its guard-house — this barricade, in times of peace, being rendered necessary by the wild country around. The most noticeable features of the internal arrangements are the extreme cleanliness and excellent condition of the streets, and the many little running streams through the town. The temples are numerous, of simple construction, and somewhat peculiar form, consisting usually of a square chapel, surmounted by a high steeple flanked by four clock towers. Inside, there is even greater simplicity: merely painted walls, an altar unadorned, and the *lingam* of Iswara — the mystic emblem Siva.

The palace erected by Birsing Deo, is a square of buildings, each side being three hundred feet long, and nearly one hundred feet in height; and the pinnacle of the central dome towers one hundred and fifty feet above the level of the terrace. The façade, four stories high, has magnificent balconies of carved stone. The whole building is of granite, and constructed upon a vaulted terrace, the arches of which are forty feet high. The first and second stories have no court-yard, but the rooms of the third and fourth run around a terrace, while on a level with the second, in the

middle of this court-yard rises a square tower divided into four stories. This tower supports the central dome, and contains the rooms designed especially for the private apartments of the king.* One can see in all these details the constant fear of assassination under which these Indian Princes live, even in times of peace, and the wonderful ingenuity displayed in constructing the means of warding off danger. Everything is massive and strong, displaying the great genius of King Birsing Deo, and the guilty fears that beset the notorious *Bourdilas*, whose very name has become legendary. The enormous proportions of this feudal castle unfit it for ordinary occupancy, especially for so small a court as that of Duttiah ; but in case of a siege, quite a large garrison could be accommodated here, and the king could remain in his own special apartments with all his usual belongings, and even his ordinary privacy, with his own family about him, and surrounded on all sides by his soldiers and guards, having thus the security without the publicity of life in an ordinary fort.

* See *India and its Native Princes*, p. 319. from which the above is condensed.

On the south of the city is the palæe in present use — a large, many-storied edifice, built in a mixed style of architecture. In front of the palace is a reservoir, with a fine fountain, around which eight sculptured elephants continually spout forth copious streams of clear water.

The town has an excellent college, founded by the present sovereign, giving instruction to a hundred non-resident students in Persian, Oorchoo, and English, besides the ordinary course in Hindustanee. The Professors belong to the Benares University; and the college has the reputation of being well-conducted, and the discipline excellent.

Six miles northwest of Duttiah, is Mount Sonaghur, the "Golden Mount," a noted place of pilgrimage for the Jains of Central India. Sonaghur is the last of a small chain of hills, about one hundred and fifty feet high, that rise out of a vast plain. The hills form pyramids of huge blocks of granite, some of which stand upright, and are worshipped by the people as natural *lingams*. A little village runs around the base of the rock, but the sides and summits of every hill are crowned with temples of picturesque beauty. There are about eighty in all, some of which are

supposed to date back to the thirteenth century, and the most modern to the sixteenth.

From a distance the temples seem piled one upon another, and some hanging, as it were, over the precipice, while at other points the rocks seem suspended above the temples and ready to fall and crush them. The scene is all the more grand that there is not a tree or shrub anywhere in the vicinity — nothing to break the solemn grandeur of the imposing view.

The precise date of the founding of the native state of Dholepore is uncertain; though it is known that during the ninth century a Rajput Prince, named Dhaula, established himself on the banks of the Chumbul and built a fortress that was surrendered to Baber in 1526.

By the treaty of 1806, between the Maharajah of Dholepore and the English, it was agreed that the king should retain absolute authority over his own territory, free from all right of intervention on the part of the English.

Dholepore, the capital, has about forty thousand inhabitants; though from frequent inundations of the river, and from the casualties of war, the city has somewhat declined during the past few years.

The city is about thirty-six miles from Agra. It contains in addition to the Maharajah's palace, a Mohammedan Mosque, and several temples that are worthy of notice. The Mosque, erected by Shah-Jehan in 1634, is built of red sandstone, and of exquisite workmanship. It is surrounded by an extensive Mussulman Cemetery, that contains the Mausoleum, a very marvel of beauty, erected in memory of a Sayud missionary. The sacred lake of Muchkounder lies hidden among the mountains about two miles from the town. According to the legend, it was created by the god Krishna to reward the hero Monchou, who had saved the god's life, and for this reason is held in great veneration by the Krishnayas.

The present Maharajah, who received the Prince of Wales with such *empressement*, is spoken of as "a charming boy, who speaks English well, and delights in manly sports; and became at once the friend of the Prince, who took to him greatly." He furnished a grand *Sowaree* on the occasion of the Prince's visit, and a handsome *déjeuner* to the Europeans. This is the young grandson of the genial old prince, Maharajah Rana Bagwan Singh, who entertained M. Rousselet and his suite so

kindly in 1866, and whom he describes as having a gentle, manly expression of countenance, and as wearing a steel helmet attached to a narrow circle of gold, and covered with shining emeralds, while from his breastplate depended "innumerable chains composed of pearls and diamonds." * This much-adorned prince was so highly esteemed by his subjects, that they bestowed on him the appellation of the "Friend of his people."

Leaving the town of Dholepore, before reaching the extreme border of the state, Nourabad comes in view, opposite to which an old Hindu bridge spans the river Sauk. It is built of solid granite supported by seven pointed arches, and is said to have been erected in the sixteenth century by a society of philanthropic beggars, who obtained the money by selling consecrated oils from village to village. Its name, *Tali-ka-paul*, "Bridge of Oil merchants," seems to give confirmation to the tradition.

Nourabad was, in the days of the Padishas, a town of note and capital of one of the provinces of North Malwar. The high walls, defended by square towers and superb monumental gates, are

* *Native Princes of India*, page 297.

still standing; and it contains a palace built by Aurungzebe and the Mausoleum of the celebrated Gonna Begum, who was the author of the famous "Taza-bi-Taza," and other poems of the last century.

The English high-road from Dholepore crosses the Chumbul by a bridge of boats into Gwalior, the territory of the powerful Maharajah Scindia.

CHAPTER VI.

GWALIOR AND SCINDIA.

ANCIENT Gwalior had its fortress on the summit of an isolated rock, three hundred and forty feet high, two miles long, and three hundred yards at its greatest breadth. The great citadel stands as a sentinel at the entrance of the valley, and tradition places the founding at several centuries before our era. In 773, Rajah Sourya Sena strengthened the fortress by constructing the ramparts. The Kaehwas held the fortress till 967; the Chohans to 1196, when it fell into the hands of Shahib-u-din, and in 1234, into those of the Emperor Altamsh. The Touar Rajputs became its masters in 1410; in 1519, it was annexed to the crown of Delhi, by Ibrahim Lodi; and at the dismemberment of the Mogul Empire it fell

alternately into the hands of Jats and Mahrattas. After 1779, it suffered various vicissitudes; but in 1805 it was restored to the Scindias by treaty. Then followed half a century of comparative peace, and the Fortress itself has remained in the hands of its lawful owners. But in 1857, the Maharajah Scindia refusing to aid in the Seapoy mutiny, the fort was attacked by one of Nena Sahib's detachments, and fell temporarily into their hands; but General Rose at once dislodged the enemy by planting his batteries on the surrounding heights. The attachment of Scindia to the British came very near costing him his throne, and he afterwards lost prestige among his own people by the discovery and surrender of a suppositious Nena Sahib, heir in their eyes of the Peishwa. Yet, under the pretext of protecting the young Prince from future outbreaks of his rebellious subjects, the English have ever since retained possession of the plateau. By the admission of the English themselves, there is no question that Lord Canning promised, in 1859, to restore it to its rightful lord; but the plea of to-day for the non-fulfilment of the pledge, is that "Lord Canning did not promise to restore it *at*



A PARSEE MERCHANT AT BOMBAY.

once, but only that the plateau should be yielded up at some convenient season." This seems but shallow reasoning, if those on the interested side are to be the sole judges of the expediency. But they overcome all scruples by maintaining that "it is very useful to Scindia to have a British garrison where he can be protected against the revolt of his own army and subjects." The real solution of the enigma is no doubt that the Maharajah Scindia is one of the cases that present formidable difficulties in the way of the Anglo-Indian Empire. The Prince delights in soldiering, and good judges in the English army say they have few men in their own service, "who could put a Division of the three arms through a good field-day so well as Scindia does." His "Review," before the Prince of Wales, when, robed in scarlet and gold he rode at the head of a "truly brilliant staff," was pronounced "a grand success;" and so powerful a ruler, with these martial tendencies, and abundant leisure for brooding and planning, must be, in his devotion to "drilling and manœuvring," more or less cause of anxiety to the "Paramount Power." The administration of the government in this State is greatly

superior to that of the majority of Indian States, owing largely, no doubt, to the wise counsels of Sir Dinkur Rao, a dignified, courteous, far-seeing statesman, who was at the helm of state during the minority of the Prince; and probably in an equal degree to the noble character of the present Maharajah himself. This nobleness may be inferred from his answer, when the Bombay Government desired to buy the site for the Palace of Gunnessh Khind. "A man," was the lordly reply, "does not *sell* his patrimony, but *he can give it to his friend.*"

The counsels of Sir Dinkur Rao may have had an influence in Scindia's decision to withhold his powerful aid from the rebels; and it is possible that the Maharajah thus preserved the independence of his kingdom. It is almost *certain* that the cause of the English was saved at a very critical juncture by the course of Scindia and his Minister.

The English rewarded the service of the latter by conferring on him the order of knighthood; to the former, it was repaid by the unjust retention of his fort, which he lost solely by refusing to join hands with the foes of England in the hour of her extremest need. Despite all this, the Maharajah

Scindia maintains in his own realm a truly regal sway, while he disports a genuine royalty that is of *himself* and not of his surroundings.

The present town of Gwalior extends to the north and east of the fortress between the Rock and the river Sawunrika. It was a large and handsome settlement with some thirty or forty thousand inhabitants; but the founding of a new capital by the Scindias, two miles off, checked the growth of Gwalior, and attracted not only the nobility, but the higher classes of trade to the court of Lashkar. The architecture of the houses of Gwalior is good, but the streets are narrow, and there is but one monument of an earlier date than the sixteenth century. The two most noted are the Jumma Musjid, a handsome mosque flanked by two lofty minarets, and the Hatti Durwaza, "Gate of Elephants," a curious, triumphal arch, situated on a mound at the entrance of the town. Hidden among the trees, at a short distance from the fortress, is a large palace, the exterior of which is adorned with bright blue enamel; and its fine monumental gates, still guarded with portcullis and iron doors, defend the entrances to the fortress. From one of these there is a superb tri-

umphal arch; and there are monuments, bas-reliefs, cisterns, and caverns, while the very rocks contain chambers, altars, and statues innumerable. Opposite the fourth gate there is a monolith, supposed to date back to the fifteenth century, an elegant temple cut out of a single block of stone, and crowned with a superb pyramidal spire. The "King Pal" Palace, with its six massive towers, all adorned with balconies and pilasters, its Jain arches and sculptured bands, its blue and rose enamels, and exquisite mosaics, is a very wonder of beauty and strength; and standing on the utmost verge of the precipice, a gigantic union of rampart and palace.

The Scindias are of a powerful Mahratta family of husbandmen, of the Sudra caste, of the province of Satara. The first who carried arms and rescued their name from obscurity was Ranaji Scindia who, about the year 1725, went to the court of Poonah, and obtained the important post of slipper-bearer to the Peishwa. One day, while the Peishwa was detained longer than usual, his slipper-bearer fell asleep from very weariness of waiting, and when, at the conclusion of the audience, the Peishwa looked for his slippers, he found



A HINDOO TEMPLE IN THE BLACK TOWN, BOMBAY.

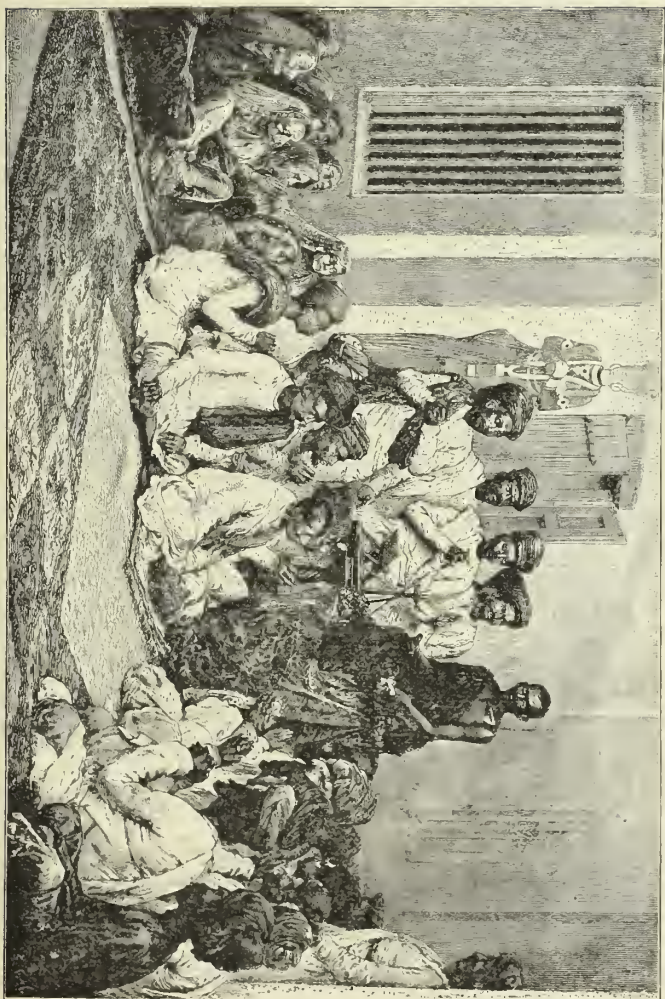
Ranaji fast asleep with the slippers clasped tightly to his bosom. The Peishwa was so touched with this proof of devotion that he at once raised Scindia to the highest office in his gift. Ranaji had the wisdom and tact to profit by his good fortune, and so to make use of his daily increasing influence that he became ere long one of the most popular leaders of the Mahratta troops; and at his death, he left a vast kingdom in the heart of Malwa to his son Mahaji. At the terrible battle of Paniput, 1761, Mahaji fell, wounded by an axe, and was left among the dead. Ultimately, he was picked up by a water-carrier and taken to the Deccan; and later, on his return to the court of Poonah, Scindia was again entrusted with the administration of the government. With true patriotism he devoted himself to the public service, using all the power he acquired for the benefit of the country, respecting its institutions, and rejecting all overtures from the English, by whom he was accredited as sovereign of Malwa and Doab. His death occurring in 1794, he was succeeded by his nephew, Daolut Rao Scindia, an energetic and promising youth of thirteen, who, with consummate skill in the disposition of his forces,

extended his dominion to the Punjaub; and having obtained possession of the person of the Padisha, kept him in retirement, on a comfortable pension, while he himself replaced the deposed sovereign. He was the determined foe of the Anglo-Indian rule, and he put forth diligent effort to transform his undisciplined troopers into an army capable of contesting the advances of the English. His expeditions into the Deccan having brought him in contact with several French adventurers, the remnants of General Lattré's army, their services were secured, and through their aid, the Mahratta troops were rapidly re-organized and fitted for effective service. For a time the English were often defeated by these well-organized battalions of Mahrattas, who were brave as lions, and had only needed disciplined officers to guide their movements to render them almost invincible. But unfortunately for them, Perron, one of their best officers, swayed by private interest, accepted the overtures of Wellington (then Sir Arthur Wellesley), and retired to private life with a handsome fortune. Another, Bourquien, was defeated at Delhi and made prisoner; and thus deprived of the valuable aid of his officers, Daolut

Rao was completely overpowered at the battle of Lasswari in November 1803, and compelled to negotiate for peace with the promise to dismiss all his French officers, and never again to reinstate them in his army. Other defeats following, in 1818, Scindia agreed to a final treaty of peace with the English, whereby he relinquished his possession of Delhi and the Padisha, and agreed to retire with his forces beyond the Chumbul, and to allow the English to form two camps of occupation within his territory. Dankhaji, Daolut's successor, dying in 1843, without issue, quarrels concerning the succession followed, but by the intervention of the English, after two hard-fought battles, the nephew of Dankhaji was seated on the throne, and the succession established in this branch of the family.

The territories of Scindia now extend from the Chumbul to the Satpura Mountains, an area of about thirty-three thousand miles, including Western Malwa, part of Bundelcund, of Haracouti, and of Omultwara. The population is estimated variously at from five to seven millions, but in the absence of a regular census it is difficult to determine precisely the real number. The present

capital is Gwaliorka Lashkar, or the "Camp of Gwalior" —its name agreeing well with the origin of this new city. When Mahaji invaded this portion of India he established his headquarters two miles from Gwalior, and wishing to maintain his Mahrattas in active service, and to prevent any intercourse between them and the conquered people, he formed a permanent camp on the spot where he himself lived under canvas among his followers. This camp became his capital, whence his hordes of soldiers made plundering tours over all the surrounding country, returning occasionally to camp, where they remained during the rains. Little by little the tents were replaced by houses, where the soldiers lived surrounded by their families, bazaars sprang up, the king's tent was transformed into a royal palace, and the camp became a town. Although still called "Lashkar," it is one of the most splendid cities in India, with a population of full three hundred thousand. The fort is separated from the new capital by a plain, bounded by a picturesque range of hills consecrated to the monkey-god Hunouman, and the entrance to the suburb of the *Satti Ghati* or "Broken Mountain." The name seems to indicate



RELIGIOUS MEETING OF JAINS, BOMBAY.

the deep cut through the mountain that forms the road between the suburb and the town. This suburb is composed of the loveliest of Indian villas, the summer residences of the nobles of Seindia's court—a perfect Elysium wreathed in orange and myrtle, the air redolent with delicious perfumes, and vocal with the sweet songs of a thousand birds. The town contains the old palæe of the Seindias, a vast group of buildings in the style of Digh; and the new palace built by the present king, in a mixed style of Hindu and Italian architecture which is less pretty than the old; but within, everything is superbly beautiful, large, airy, well-ventilated apartments, with sculptures, frescoes and hangings, pictures, mirrors and furniture faultless and exquisitely lovely. Upwards of three hundred thousand leaves of gold were used in decorating the reception-rooms; and the grand dining-room, said to be one of the finest saloons in the world, has chandeliers of wondrous beauty and most unique design, and the walls are lined with immense mirrors of exquisite workmanship. The bedstead, washing service, and bath of the prince are all of solid silver, as are also all the lamps of the private apartments.

The old palace of the kings of Gwalior covers an immense area on the east of the plateau. It is not the work of any one prince or dynasty, but has been added to by each from the time of the sixteenth century.

The temple of Adinath is an unusually fine specimen of the old Jāin architecture of the sixteenth century, similar to the ancient sanctuaries of Mount Aboo; and many of the superb arabesques that adorn the pillars are cut in the polished stone with wonderful effect.

The great Cihara temple, standing in the centre of the plateau, must have been Buddhist at the first, as there is still discernible against the wall in the large apartment on the ground floor the outline of a gigantic statue of Buddha, showing where it stood against the wall. It is probable, however, that the Jāins took possession of the temple and devoted it to their own worship after the expulsion of the Buddhists from India. From this point extend the long line of English barracks which, neat, orderly and well-kept as they unquestionably are, must be a terrible source of annoyance to the Maharajah, and a perpetual reminder of the broken faith of his allies. Possibly these

associations and the foundation upon which they rest may account for the sad, far-away look of the eyes, and the almost melancholy expression about the whole face of this noble prince, giving the features when in repose an older look than their forty years would warrant. But it is a noble, princely face withal, and replete, as is every gesture and attitude, with a dignity truly royal.

The ceremony of *attar and pan*, that always concludes an Indian "Durbar," *i. e.*, a full-dress reception given by a sovereign or personage of exalted rank—is, at this court performed with more than the ordinary expenditure of royal munificence. Each guest receives a dainty handkerchief of delicately embroidered India muslin, which he places folded on the palm of his right hand; then the Maharajah rises, and going forward to each in turn, pours attar of roses on the handkerchief, and presents the visitor with betelnut, cerié-leaves and cardamoms; at the same time throwing about the neck a garland of jessamine or tube roses fastened with a string of small pearls.

It is only to European visitors and to natives of the very highest rank that an Indian Maharajah performs this ceremony in person, while others of

less exalted position are waited on by one of the ministers.

A single example will suffice to show the method of governing adopted by the native princes of India in the olden times, before the advent of British rule. Meywar is one of the grandest of the native states, having for its capital, Oudeypore, "City of the Rising Sun," and for its sovereign the Maharana, who is the recognized representative of the famous Indian "Race of the Sun," and acknowledged by all the Rajput Princes as the head of their nation. Yet, in this very kingdom of Meywar there has always existed a Feudal Council composed of sixteen *Raos* or Dukes, whose influence and authority is so powerful as almost to nullify the kingly prerogative, or to render the power of the sovereign little more than nominal. These *Raos*, who are usually descendants of the Royal family, have the kingdom divided among themselves into large fiefs entirely independent of each other, and, to a great extent, of the general government. Each governs in his own capital after his own will, rarely visiting Oudeypore and still more rarely referring any decision to the Maharana — not *opposing* his authority, but



PARSEE LADY AND HER DAUGHTER.

almost ignoring it. The chief of these Dukes or Feudal Lords is the Rao of Baidlah who, governing a large territory and having his capital near to Oudeypore, is a frequent visitor of the Maharana, presenting himself at the court without previous announcement, and without any humiliating ceremony, but always with dignity and deference to the king. The present Rao, a fine-looking old courtier, is both genial and politic, living on excellent terms with his Prince, and at the same time maintaining kindly relations with the English Government. He very evidently favors the introduction of European commerce and improvements, but declines to abate one tittle of the splendor or ancient routine of the court of Oudeypore, or one tittle of the deference due to his Sovereign from the "outside world," or to the feudal rights of the nobles. He is, nevertheless, in high favor with Queen Victoria, who presented to him a magnificent jewelled sword in return for the protection and support he afforded to European fugitives from Indore and Necmuch during the mutiny of 1857. It was due mainly to his influence that they were protected in the little island of Jugmunder, and for so many months were fur-

nished with all needed supplies at the expense of the Oudeypore Government. He belongs to the tribe of the Chohans, and enjoys several rather curious prerogatives, the strangest of which is, that all the insignia of royalty are sent to him at Baidlah on the third of the month of Samvatsiri, when, having donned the regal paraphernalia, he goes in state, attended with all the pomp and parade of a sovereign, to visit the Rana, who, in person receives the illustrious guest at the door and conducts him within. A few hours later, he comes forth, and returns to his own feudal palace, personating no longer the Rana, but once more occupying his own position as Rao of Baidlah.

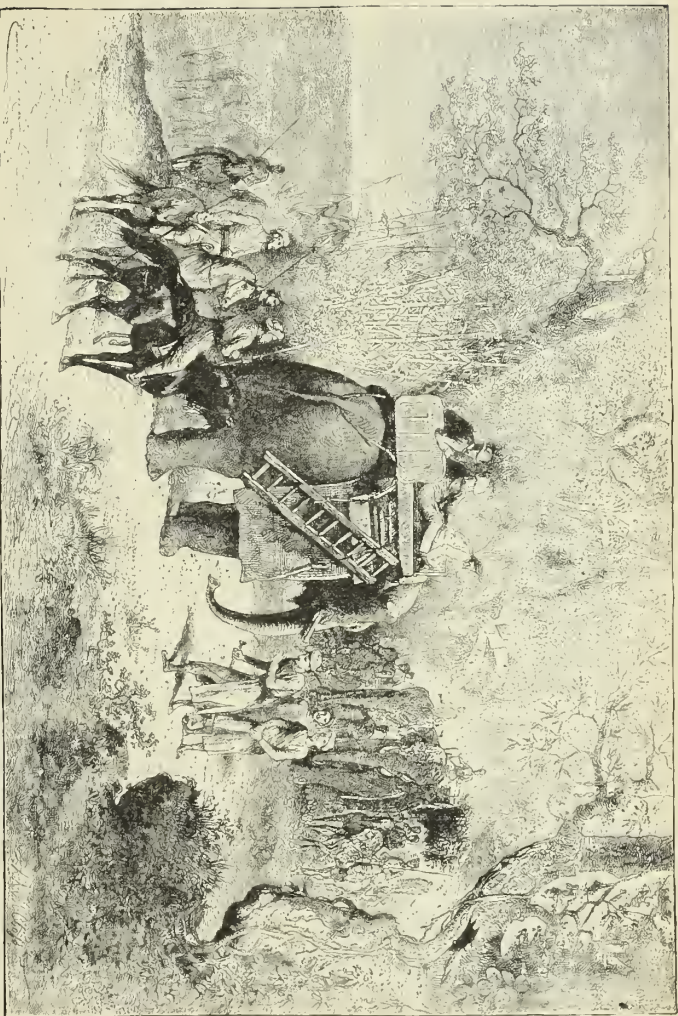
Most native prisons are clean, comfortable and well-kept. The superintendent lives on the premises in a separate building; and the prisoners are lodged under great sheds, where they sleep on the floor in lines of fifty or more. Their chains are fastened at night to long iron bars that run the entire length of the halls; but the shackles are riveted only to one ankle. The chain is seldom heavy, except where the prisoner has attempted to escape and been recaptured; and the length is sufficient to permit running and lying down with

ease. There is no special uniform for convicts, but each man wears the clothes he happened to have on when first brought to the prison. Scruples of *caste* are carefully respected, every man receiving his food raw, and preparing it himself, for which purpose he is permitted to light a fire and draw water at option. Prisoners are generally employed in making roads, and keeping them in repair; but they work only a few hours daily, and are not under strict surveillance. Severe punishments are seldom inflicted under native officers, except in cases of extreme aggravation.

CHAPTER VII.

CLIMATE AND SOIL.

EXTENDING over so vast a region, there is of course great diversity of climate and productions in the different sections of India. The Monsoons, or periodical Trade Winds, also exert a decided influence on temperature, more especially near the coast. The Northeast Monsoon commences about the middle of November, and the Southwest, towards the middle of May, though the time varies somewhat in different latitudes; and the change of the Monsoon is nearly always attended by stormy weather, sometimes by frightful hurricanes and destructive tornadoes. The seasons are three in number; hot, rainy, and cold. The temperature of respective localities is modified, not only by latitude but by local surround-



TRAVELLERS RECEIVED ON THE FRONTIER OF THE STATE OF
PUNNAH.

ings; but after making due allowance for these causes, the hottest months all through India will be March, April, May and June. Then follow the rains, from June 15th to October 15th, when the showers fall heavy and fast for part, at least, of every day, and sometimes for many days together, without intermission, till the low lands are covered with water, and the roads in some localities utterly impassable. In other places, fields and meadows, before parched and dry, are clothed in emerald-green, shrubs and flowers assume brighter tints, and all nature, vegetable and animal, looks refreshed and revived by this welcome change from the long, hot, sweltering days of the exhausting summer. About the middle of October the rains subside, the atmosphere clears, and a pure, cool (not cold), salubrious temperature succeeds. This is, to Europeans, the pleasantest time of all the year, and the most healthful. But orientals, as a rule, prefer the hot months, and seem glad when the "cold season," as they call it, is over. Thus every year, for eight months, the sun shines steadily, with rarely a shadow across his cheery face; and then for four months the rain falls without "let or hindrance." Yet a beneficent Father has

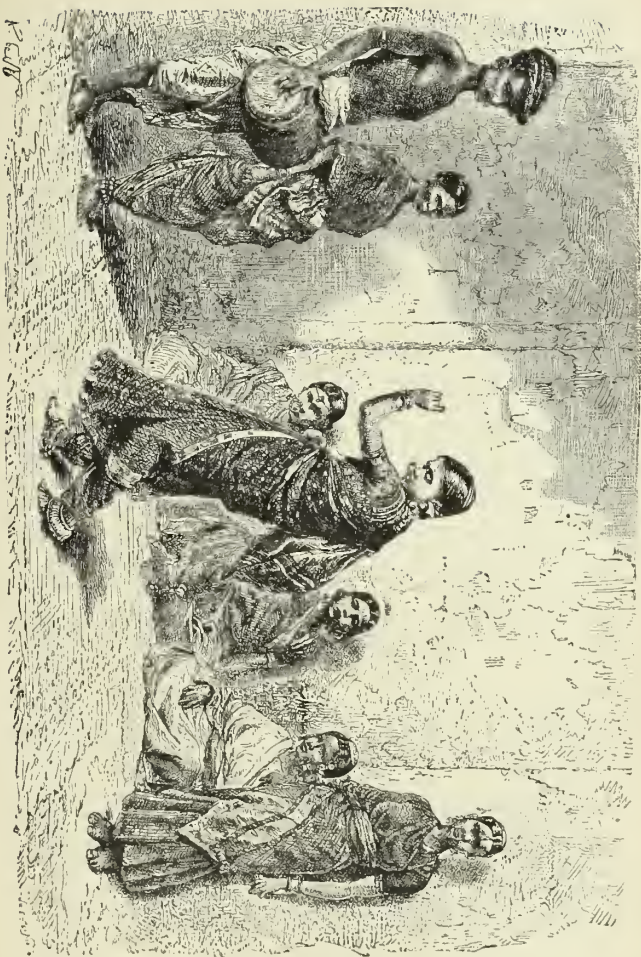
provided an antidote for what seems to us in temperate latitudes a ruinous drought, during those eight rainless months. The dews all over Southern Asia are very heavy, not only diminishing the heat, but greatly refreshing vegetation and perfecting growth, that must otherwise have been stunted and blasted by excessive heat.

In Jeypore, and some other portions of the Rajput territory where the lands are hilly and broken, the seasons are more decided than in Southern India. The winters are so cold that the thermometer falls often to zero in the early morning hours, during the month of January, while the summers are dry and hot. In March, the hot winds, the great scourge of Upper India, begin to blow, the season being ushered in by storms of sand carried along with such violence as to do great damage, especially in the province of Malwa and the Jat country. The heavens are overcast by pale yellow clouds, charged with sand and vapor, that in falling are unpleasant beyond measure. These storms are succeeded by hot winds from the west, their heat being still more increased by their passing for hundreds of miles over the burning sands of Persia and Beloochistan. Such is the intense

heat of these winds, that during their prevalence the ground becomes parched, trees cast their leaves, and vegetation is completely at a stand. At Madras, this hot wind prevails during the months of April and May. Sweeping over the Western Ghauts, it deposits there its moisture, and crossing the burning plains of Mysore and the Carnatic, it reaches the eastern shore of Southern India so dry and heated as to be almost as undurable as the air from an open furnace. Animal and vegetable nature wilt beneath its influence, and Europeans, or those who have come from colder lands, shrink from this sirocco within the shelter of their houses where every window and door facing the west must be carefully closed, and covered with thick mats. These are kept constantly wet, day and night, by coolies who stand with buckets of water, and every half-hour give the mats a thorough drenching from ceiling to floor. As the result of the wind being brought in contact with the mass of wet matting, it loses a portion of its heat, and the surrounding air is renewed and freshened. Without these precautions it would be impossible for foreigners to live in an atmosphere, exposed to which, flowers in

vases will turn black and crisp, as from the effects of fire; the covers of pamphlets curl up, and the face of furniture becomes so heated that one can scarcely bear his hand upon it. Happily, these winds are intermittent, blowing only for a few weeks at a time, and then there is a brief interval of less exhaustive heat, after which the hot winds again prevail, and so on until about the middle of June, when the blessed rain begins to descend, giving new life and vigor to everything that lives and breathes. One or two heavy storms change the whole aspect of nature — the sand disappears beneath a luxuriant carpet of emerald grass, bright flowers dot the meadows where shortly before they would have been parched with heat, and trees are clothed in verdure that will be quickly followed by blossoms and ripe fruit.

But India is withal a good land to dwell in — fertile, productive and healthful to those accustomed to the heat, yielding freely, and with comparatively little labor, an abundance of the good things needed to sustain life and supply all the wants of its teeming millions. This was eminently true, with only very rare exceptions, in the former times, before the advent of British power in India; and



DANCING GIRLS AT BOMBAY.

that days of plenty have, so frequently of late years been supplanted by frightful and oft-repeated famines, seems due, not to the country itself, nor to its native inhabitants, but to three items of mismanagement on the part of its foreign custodians. The first of these is the enforced culture of opium, taking up extensive tracts of the best lands that might otherwise be devoted to the growth of breadstuffs, and supply food to thousands of those who annually perish from famine. Much additional land has been occupied by the English in the construction of railways for their own accommodation, in conveying troops from point to point, erecting extensive military barracks, forts and arsenals, and the building of palatial Government Houses, Residences and Villas with extensive Parks and Gardens, thus still more diminishing the area of "bread-lands" and the consequent resources of the people. The second cause of destitution is found in the excessive taxation, that keeps the laboring classes, cultivators especially, so ground down by poverty, that they can barely live in times of plenty, and, having absolutely nothing laid by with which to purchase redemption from death when the famine is upon

them, they have no alternative but to die of starvation. The third cause is the lack of sufficient irrigation, which England might surely afford to supply in return for all the territory and treasure she has appropriated in that fair land. Despite the injustice of the compulsory cultivation of opium, and the large tracts of land thus perverted from their legitimate use, it is believed by competent judges that with such irrigation as could be readily supplied, this broad land might still be made to furnish abundant sustenance for all its people. But impoverished as the masses are, this great work of irrigation could never be done by the tax-payers, and must, if accomplished at all, be the work of those who appropriate the immense revenues of the Indian Empire. One who was upon the ground at the time, states that "The enhancement of the land-tax in 1874 and 1875 resulted, in the three Collectorates of Sholopore, Poonah, and Satara alone, in more than forty thousand evictions in a single year! What wonder that the famine of 1876 and 1877 raged with most severity in the Sholopore Collectorate, where most of these evictions took place."

Of the warmer portions of India, rice, which is

the common food of the people, is the staple product; but wheat, barley, millet, buckwheat and maize are all extensively cultivated in different sections of the land. During the past few years, India has become one of the largest wheat-growing countries in the world, and it is believed, that with the completion of the Indus Railway the price of transportation will be sufficiently reduced to encourage a very extensive exportation of wheat from the Punjab. Cotton, sugar, indigo and tobacco yield abundant returns in many parts; esculents and kitchen vegetables are varied and abundant, and fruits of both tropic and temperate latitudes flourish in the several sections. Among the specialties of India, there is one found in the Cashmere Valley not common elsewhere. This is the Singhara or Water-nut (*tra-pa-bis-pinosa*) of which more than sixty thousand tons are annually gathered from the Wutter Lake. This nut, though rather insipid, is considered very nutritious, and thousands of Cashmerians subsist on it entirely. The nut is usually ground and made either into paste, or baked in leaves. It is also eaten boiled or roasted. Experiments prove that very many of the European vegetables will grow readily and

well on Indian soil by irrigation. Thus far, however, they have been cultivated only by the native nobles and by the English, and they can rarely be purchased either in the bazaars or from the farmers. The potato seems, of all that have been tried, the most difficult to acclimate; and except on the Neilgherries, the Ghauts, and the abutments of the Himalayas, the potato growth has proved a failure. The lack of accustomed vegetables, and of the light-raised bread that constitutes so important an article of diet at home, not only interferes with the comfort of foreign travellers in India, but is also a fruitful source of ill-health, especially to the unacclimated stranger. There is, however, considerable compensation found in the abundance, variety and excellent quality of the fruits, of which many varieties, ripe, luscious and freshly-gathered may be placed on the board every day in the year.

India has also its vegetable curiosities, both of fruits and trees. The Cashew nut — *anacardium occidentale* — is an out-branching tree, seldom more than fifteen or sixteen feet high, and in appearance somewhat resembling the walnut tree, with large, oval, blunt, alternate leaves, and a fragrant, rose-

colored flower. The fruit is pear-shaped, and its curious feature is a crescent or kidney-shaped nut growing on the end, outside of the fruit where it looks odd enough in its grave coat of russet-brown. The fruit itself has a pretty, pinkish tinge, and an acid, though rather agreeable taste. The nuts, roasted, are both palatable and nutritious.

The Banian, *ficus Indica*, is the king of the Indian forests, a stately, royal-looking patriarch, that stands in hoary grandeur, surrounded by his descendants of three and four centuries old. It has the faculty of throwing off from its branches supplementary roots that grow very rapidly upward and soon become in their turn stems for the support of the parent branches, thus extending wider and wider their domain. The Indians have a legend that it was from a Banian in the garden of Eden that our first parents "gathered fig-leaves and made themselves aprons," and that it was also a Banian that gave them their first idea of constructing houses for habitation.

This tree produces small figs that grow in bunches on the stems and branches. Small fruit for so huge a tree. But this seems one of the peculiarities of the trees of the tropics. The

lovely tamarind tree that grows to fully a hundred feet in height, and fifteen feet in circumference, with branches widely extended, has a dense foliage of bright green, composite leaves, in form and size nearly resembling the little sensitive plant. The flowers also are small, hanging in golden-hued clusters, veined with scarlet, and the fruit is in pods, like beans, three or four inches in length. Near the village of Rataupée, on the banks of the Nerbudda, is the famous *Kabirabar*, the oldest and largest Banian in India. The Hindu tradition is, that it was planted by the sage Kabira before the Christian era. By the continual increase of its branches, shooting downwards and sending forth new stems, it had grown to cover an area of more than a thousand yards in circumference. During the first decade of the present century this great tree was seriously injured by a hurricane, and though gradually recovering, it does not yet cover more than a circuit of seven hundred yards. The central trunk has long ago disappeared, and the vacancy is filled by a picturesque little temple.

Miss Britain, of Calcutta, while on a recent visit to an ancient temple in Allahabad, saw, in a dark corner of a grotto under ground, a pekul tree

HILL FORTRESS OF PAWANGURH.



which has been growing for hundreds of years in utter darkness. The leaves of this poplar are perfectly white, frosted with the centuries, and rising as an imperial crown above its hoary head.

The Mhowah or Mahwah, *cassia-latifolia*, is one of the most important trees of the Indian forest. It has a straight trunk of immense diameter, its branches are raised gracefully like the sconces of a candelabra, and its dark green foliage is spread out in successive stories, casting a thick shade all about the tree. Towards the end of February its leaves fall quite suddenly, leaving the tree completely bare. These leaves are gathered, and used for bedding, roofing, and caps or hats. A few days after the shedding of the leaves the candelabras fill rapidly with masses of flowers, looking like small, round fruit, and arranged in clusters. The petals, which are pale yellow, form a berry about as large as an ordinary grape, which leaves room for the stamen to pass through a small aperture, and when fully ripe these petals fall naturally. The Indians only remove the brush-wood from around the tree, and every evening the fallen flowers form a thick bed which is carefully collected. This shower continues for

several days, a single tree yielding an average weight of one hundred and twenty-five pounds of flowers each year. These flowers are the manna of the jungle, and their greater or less abundance decides the famine or plenty of the region. When fresh they have rather a pleasant taste, and the natives consume great quantities in this state. They also make them into cakes, and into quite a variety of dishes. But the larger portion is dried and laid by for use during the year till the coming of the next crop ; and after having been cured, the blossoms are ground into flour, that is baked in loaves or cakes. By fermentation the Mhowah flowers produce a pleasant wine ; by distillation a strong brandy, and of the residue, good vinegar is made. When the flowers have disappeared the leaves return, and rapidly cover the tree again ; and in April the fruit comes to replace the flowers. The fruit is almond-shaped, with a violet-colored shell covering a smooth, hard envelope, that contains a delicate almond, pure white and very luscious. These nuts are used for cakes, and eaten also in form of paste ; and by pressure they make an excellent oil, after which, the refuse serves for fattening buffaloes. The bark of the tree yields woody

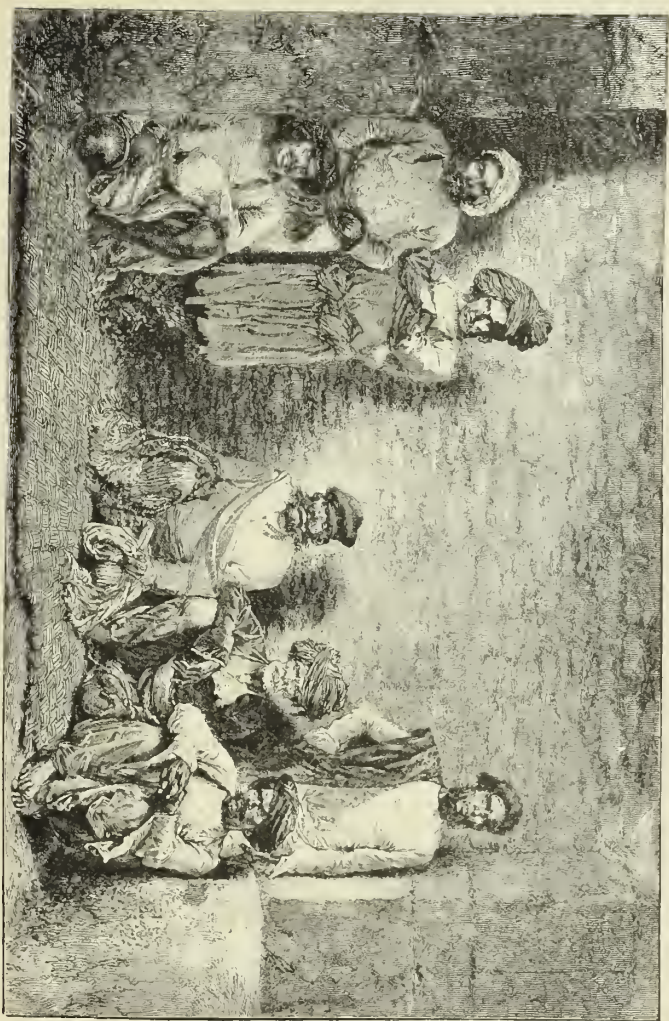
fibre, used for making ropes ; and the wood is valuable for building, as it is one of the few species of timber that will resist the attacks of the white ant. The Ghounds, Bheels, Mhairs, and Minas regard this tree as equal to the gods ; they hold their solemn assemblies beneath its shade, where also, contracts, betrothals and marriages are arranged ; on its branches they suspend offerings and sacrifices ; and around its roots they spread those mysterious circles of stones that represent their objects of worship. They will fight desperately in defence of their Mhowahs ; and where these trees disappeared the Bhcel and the Ghound are seen no more. This much-esteemed tree is occasionally cultivated in the plain, but it is indigenious to the mountain regions.

CHAPTER VIII.

THE CASTE SYSTEM.

CASTE, is a Portuguese word that is used by the English to express the meaning of the Hindu word *Jathi*, the term applied by them to the distinction of classes or tribes among the Hindus, though they apply the same word to foreigners, to distinguish between nations; as the English *Jathi*, the Portuguese *Jathi*, and so on.

The term Hindu, as applied by the natives, means not so much the people of Hindustan as it does the members of all the various sects who have adopted the system of castes, and yield to the supremacy of the Brahmins. Caste may be called the cement that binds together all these numerous sects and classes; not merely separating each one from all others, but compacting the



THUGS, IN THE PRISON OF AURUNGABAD.

whole, forming of dissimilar and uncongenial units an almost impregnable wall that closely binds together the whole Hindu people, but equally divides them from all the rest of the world. Properly speaking, there are but four castes; and according to the Hindu *Vedas*, these were ordained of the gods, while all outside of these are casteless or outcasts. The four divinely-instituted castes are, the Brahmin, the Kschatrya, the Vaishya, and the Sudra. On the same authority it is asserted that the *Brahmins* sprang from the head of the Creator Brahma, and having thus proceeded from his noblest part, they are by birth pre-eminent in dignity and holiness, and by right the priests and law-givers of the nation.

The *Kschatryas*, having sprung from the shoulders of the god, are predestined to the kingly and military offices — to govern the nation and to do their fighting.

The *Vaishyas*, who proceeded from the god's body, are to provide for the pecuniary support of the State, doing duty as merchants, and filling all the departments of trade.

The *Sudras* sprang from the feet of Brahma, and being thus the lowest of all they must per-

form all mechanical and servile labor for the higher castes, especially the Brahmins.

Such was the divine decree, as promulgated by the Brahmins, who took care to appropriate to themselves the highest place; and such was probably the original system as practised at first. But the passing years have made great changes, the military and mercantile castes have almost disappeared as distinct organizations, and the great division is now between the Brahmins and Soudras. But these have been divided and subdivided into a great many others, until it is commonly said, that there are eighteen high castes, and one hundred and eight low castes, each trade and calling having one of its own; while a very large class, known as *Pariahs*, or outcasts, have no caste at all. But even Pariahs have grades and distinctions of rank among themselves, of which they are just as tenacious as those recognized as their superiors can possibly be of their own. Among the many subdivisions still maintained, at least in the letter, if not in the spirit of this wonderful system, the Brahmins have four sects, the Kschatriyas three, the Vaishyas three, and the Soudras eighty-five, some of the last being again subdivided, as

the class of Soudras who cultivate the soil have no less than twenty distinct castes. So very rigorous are these exactions of caste, that the children of a carpenter can marry only the offspring of other carpenters; the sons of a washerman may seek wives only in the families of others of the same craft; boatmen must marry boatmen's daughters; and so on through every vocation or business, high or low. Neither may a man change his calling, nor enter any other than that to which his ancestors belonged. If the father and grandfather have been *syces* or *dhobis*, or grass-cutters, so perforce must be the sons to the latest generation; and there is no possibility of any rise in rank, or of bettering of the condition in life, except by losing caste; and this system gives the death-blow to everything like "progress," and ambition to attain to higher wisdom or excellence than their forefathers.

The Brahmins are the most powerful, as they are the most domineering and insolent of all the castes. Assuming to themselves the rights of gods, they relentlessly trample under foot those of all others. They dress altogether in white attire with marks of clay on their foreheads, arms, and

bodies, and the *poita* or sacred cord over the shoulder. They observe a strictly vegetable diet, and abstain not only from intoxicating drinks, but even from tobacco in every form. When the son of a Brahmin is twelve days old, a festival is held in honor of his naming; when six months of age, another feast marks the giving of his first meal of solid food, and a third season of rejoicing occurs when he is two years old, at which time his head is shaved, his ears bored, his nails pared, and he is robed in a new style of garments. But the most important epoch in the life of a Brahmin, is when he is nine years of age. Then, amid feasting and revelry, songs, shouts and rejoicings, he is invested with "the sacred cord," consisting of a hundred and eight threads, made of cotton, gathered and spun by Brahmins. The cord is worn over the left shoulder, and passes across the breast to the right hip. At the time of the investiture, the novice is taught the *gayatri* or Brahminical prayer, that no lips but those of a Brahmin may pronounce; and the young heir being thereby instated in his legal rights, is thenceforth regarded as "twice born."

For the other castes no special ceremonies are



MEETING OF TRAVELLERS WITH THE MAHARAJAH OF
CHUTTERPORE,

prescribed, as they are deemed so far inferior to the lordly Brahmins. But each caste has its separate legal organization, and administers its own laws, no other daring to interfere. None of those belonging to one caste may enter the abode or eat in the presence of the members of another. Should he presume to do so the penalty is fearful. All his worldly possessions, of whatever sort, are confiscated to the caste he has disgraced; and worse than all, his wife is absolved from her vows, and his children no longer acknowledge him as father. It is only on the most humiliating terms, and by making the fullest reparation that he can be restored to favor. Each caste bounds its duties and hospitality by the extent of its own circle; for to give or receive favors beyond this limit renders both parties to the profanation accursed. Nor is it only high-castes that are thus profaned by contact with others. Even the outcast Pariah, who feeds on carrion, finds some one beneath him, on whom he may look down; and the very lowest Soudra would deem it defilement to receive a cup of tea from the hands of any king in Europe. For a high-caste pauper is regarded as the superior of a low-caste (or no-caste) sovereign; and

many a poor woman has, during the famines, died of starvation rather than receive food from the hands of benevolent foreigners. The breaking of the rules of caste is punished by fines, beating, or burning with red-hot irons, according to the nature of the offence ; besides which, if the offence be serious the offender is driven out from parents, wife and children, who refuse to eat with him, or give him a drop of water, and his society is thenceforward shunned by all. He not only sinks to a lower caste ; he becomes a Pariah, an outcast, a dog, and a vagabond upon the face of the earth. Though the offence should be involuntary, or accidental, the penalty is just the same ; for it is the defilement, not the sin, that makes the crime. Mr. Dulles mentions a wealthy Brahmin who, from pure spite, was seized by a European, and beef and wine forced down his throat. He resisted to the utmost of his strength, but his foe was the stronger of the two, and the Brahmin became an outcast. After three years, his friends spent forty thousand dollars in endeavoring to have his caste restored, but in vain. Later, another attempt at a cost of one hundred thousand dollars was made, and the

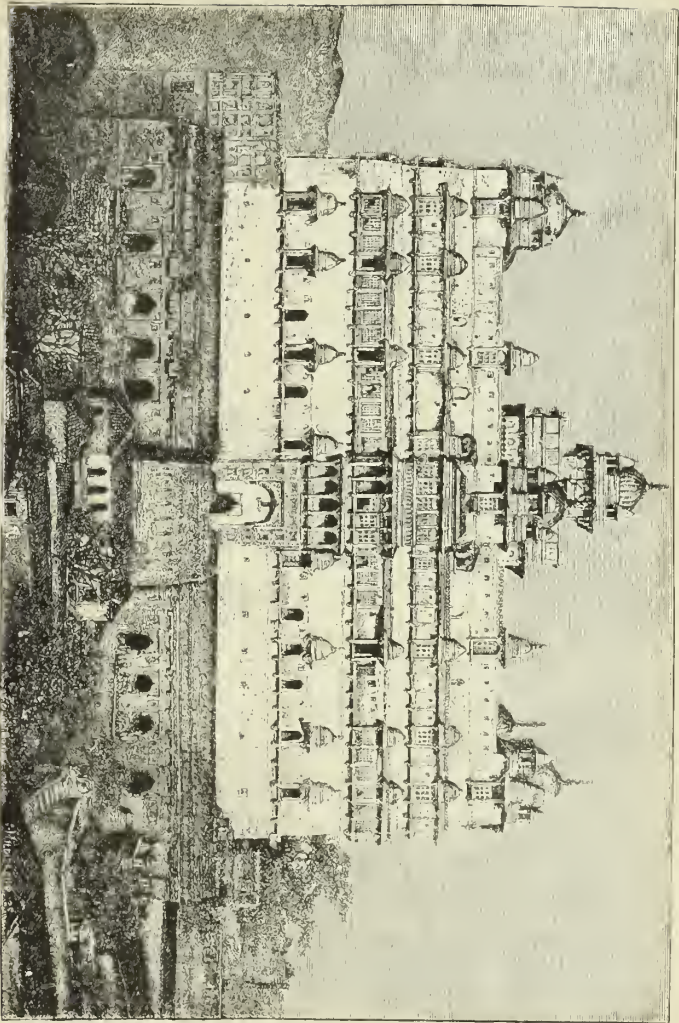
Brahmin was reinstated, after having to submit to the most humiliating and revolting penalties.

During the reign of the cruel Tippoo Sahib, he endeavored to force the Hindus to adopt the Moslem faith, and compelled a number of them to eat beef as an evidence that they had forsaken their national religion. After the overthrow and death of the tyrant, these men prayed earnestly, but without avail, to be reinstated in their old caste privileges, and to the day of their death they had to endure all the penalties of outcasts, for the fault of another. No penalty was deemed sufficient to atone for the horrible crime of sacrilege in eating the flesh of the "sacred cow." For theft, fraud, lying, perjury or adultery, they might have atoned; but the stain of beef-eating could neither be forgiven nor washed away!

It is quite impossible at the present day for the Hindus, after centuries of subjection to foreign rule, Mohammedan and English, and all the changes thereby induced, to conform to and enforce the rules of caste, as in the old Hindu days. But there is still the old clinging to the system, and a stubborn determination, as far as practicable, to carry out the teachings of the Shasters.

With all the wrong it engenders, caste, it must be admitted, offers some advantages; and these are of just the nature to find favor in the eyes of the calm, contemplative, unambitious Hindu of the middle and upper classes. He does not care to rise above his easy, tranquil life, or to go out of the stereotyped habits that have become his second nature; and he has no fear of falling out of the position he has inherited, since the bounds are fixed and immovable. If he travel in other sections of his country, however far from home, he finds always a shelter and a welcome with those of his own fraternity; while no one, in his absence, though it should be prolonged to years, would ever risk loss of caste by interfering with his homestead or rights, while the owner was away.

Different castes preponderate in different localities; as, for example, in Bombay, the largest depot for trade and the commercial metropolis of India, Kschatriyas number but few, while the two wealthier castes, Brahmins and Vaishyas (merchants) greatly exceed all others. The former merely invest capital, and reap large profits, while *seeming* to take no part in such worldly affairs; while the Vaishyas, some classes of them especially, give all



FACADE OF THE PALACE OF BIRSING-DEO.

their time and energies to trade. The *Purvus*, a caste or class immediately below the Brahmins, are a civil, upright, active set of men, filling for the most part, places in the Custom House, and other government establishments, and acting in mercantile houses, as cashiers and shipping clerks. Many of this class have filled places of responsibility, and amassed fortunes in the European service, public and private; sometimes even rising to the position of members of the Governor's Council. The *Purvus* wear gay-colored turbans of an enormous size, by which they are readily recognized as far as they can be seen, and hence are easily found when their services are in requisition.

Another class are the *Khayats* or Scribes, who are generally good linguists, and often fill the office of interpreter to ships, in courts, and elsewhere. The *Buniahs* are a large and influential class of merchants, and they are the most noted speculators in India cottons and English linens, from which Bombay derives such an immense revenue. They are also noted as bankers and brokers. The dress of the *Buniahs* is peculiar. It consists of a *Sárong* or waist-cloth, adorned

with a broad red band, and folded tight about the limbs; a long, tight-fitting calico tunic, descending almost to the feet, and a round turban coiled like a snake about the head. These quaint turbans are quite in contrast with the high, stiff hats of the *Parsees*, another merchant caste of Bombay, very numerous and noted for wealth, energy, and uprightness. The *Parsees* and *Buniah*s are often partners in business, but not in society.

Perhaps one of the very strangest things in regard to caste, is its rules in respect to the sick and dying. If a person supposed to be dying has been taken down to the Ganges to breathe his last near that holy river, and he should afterwards recover, it is deemed by all his friends the greatest misfortune that could possibly befall him and them. For he thus becomes an outcast, and unclean, so that even his nearest relatives dare not speak to him or permit him to enter their houses, on pain of loss of caste, — the great terror of the Hindu. His own wife and children, however dearly they may love him, can never eat with him again or offer him the least attention; and if by any chance they should happen to touch him, they must wash their bodies, and purify themselves by

various ceremonies and offerings, to be cleansed from the pollution. A gentleman travelling in the East, some years ago, had with him several servants and a dog; and one day they stopped near the banks of the Ganges to rest and look about them. All of a sudden the dog disappeared, and after considerable search he was found licking a human body that was lying near the river bank. On examination, Mr. N—— found that the man who had been left here to die was still alive, and, he judged from appearances, might possibly recover. So he directed his servants to wash off the mud from the poor fellow's face, roll him carefully in a blanket and take care of him. The invalid was in a few days entirely restored, but he manifested such terror at the outcast life that awaited him that he preferred to go with this strange gentleman to a country he knew nothing of than to be left in his old home, where he was looked at as utterly unclean and worse than dead. About fifty miles north of Calcutta are two villages inhabited entirely by poor creatures who have become outcasts in consequence of their recovery, after having been taken down to the Ganges to die.

CHAPTER IX.

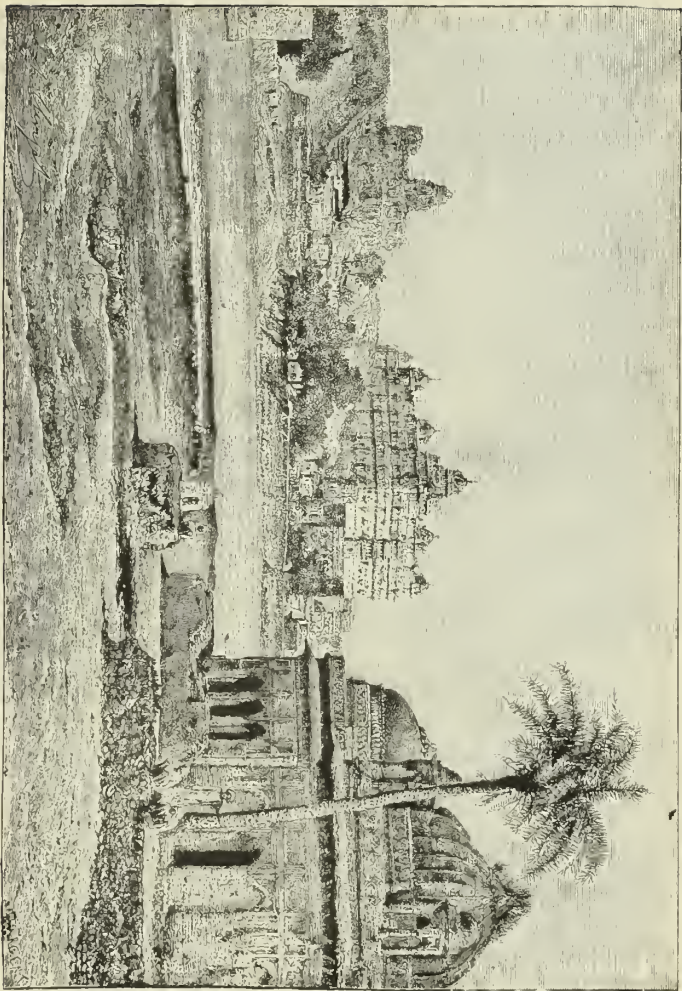
CHRISTIAN MISSIONS.

OF the first introduction of Christianity into India we have no trustworthy record. Though Eusebius speaks of St. Bartholomew's going to India, and Socrates, speaking of the division of the Gentile world by the Apostles, says: "India was assigned to St. Bartholomew," it is by no means certain what part of the world was alluded to under the general term of India as then used. The Syrian Christians of Travancore and Malabar have a tradition that St. Thomas preached the Gospel in many portions of the Indian Peninsula; and an original manuscript is said to be in existence among the Malabar Christians containing the record of a visit of the Apostle Thomas to that region, A. D. 52; of many

converts being made by him; and of his being subsequently put to death on the Mount outside the town of Meliapore, now called by Europeans, St. Thomé, and not far from the city of Madras. Other writers place the date of the first introduction of Christianity into India, in the fourth century, during the reign of Constantine; while the Nestorians claim to have been the pioneers in this work, during the early part of the sixth century. Amid these conflicting statements, it is now impossible to determine the correctness of either; but it is certain that the early Portuguese settlers, who arrived on the Malabar coast about A.D. 1504, found there a Christian king, with numerous churches, and a large body of professing Christians. Their worship is described as pure and simple — wholly unlike the forms and ceremonies used by the new-comers, who vainly sought to subjugate the Malabar Christians to the authority of the Pope — they persistently ignoring his right to interfere with their religion, and questioning the very existence of any such personage as a papal head to the Christian church. They claimed for themselves an existence of nearly thirteen centuries, and for their bishops a regular succes-

sion from the patriarch of Antioch, “where,” said they triumphantly, the “disciples were first called Christians; but where was no Pope.” For more than a century this ecclesiastical war was waged; but the oriental Christians were the weaker side, and corruptions, too, had gradually crept in among this simple-hearted folk, until at last, worn out by opposition, they laid down their arms, as it were, under protest, and were compelled to submit to the dogmas of the Church of Rome; and farther, to the decree passed by the Pope, that “All Syrian books on ecclesiastical subjects shall be burned in order that no pretended apostolical monuments may remain.” The records of the Syrian Christians still extant, declare that “while their books were burning the bishops went round in procession, chanting a song of triumph.” But it was only among the churches on the sea-coast that these violent measures achieved even a partial success; those of the interior avowed their opposition, concealed their Bibles and religious books, fled to the mountains, and when pursued, appealed to the native princes for protection. The establishment of the Inquisition at Goa, about 1560, put the finishing touch to the enormities of

PALACE OF BIRSING-DEO AND THE LAKE, DUTTIAH.



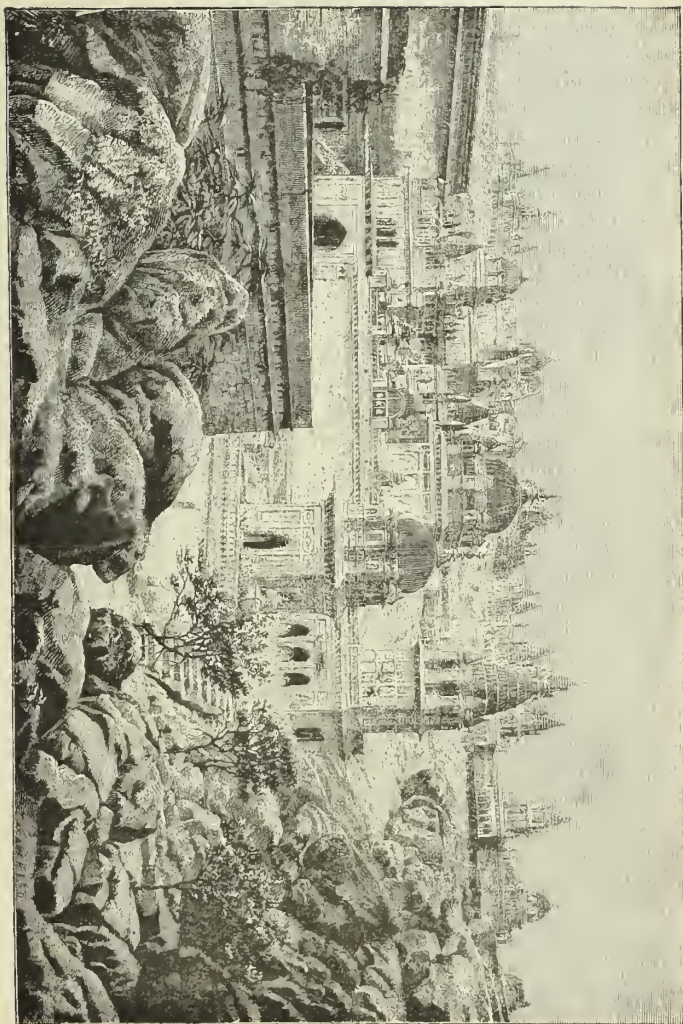
the Romish priests, and drove thousands of the nominal Christians, baptized by the excellent Xavier, back into the Hindu and Moslem churches before he had been for a single decade in his peaceful tomb.

For more than two centuries the Portuguese were untiring in their efforts to proselyte the Hindus ; resorting, when force and severity had failed, to all manner of deceptions, disguises and concessions — professing the warmest attachment to native institutions, adopting the Hindu garb, and abstaining, like the Brahmins, from all animal food and stimulating drinks ; while the priests declared themselves the immediate descendants of the Hindu god Brahma ! Among those who thus added perjury to hypocrisy, was the famous Robert de Nobili, a nephew of Cardinal Bellarmine, and a near relative of the Pope. In the furtherance of his infamous plans, Nobili caused to be written in Hindustanee, a *new Veda*, as he called the forgery he attempted to palm off on the unsuspecting Brahmins as a genuine native production, in which the doctrines and dogmas of the Romish church were artfully interwoven with Hindu fables, and Brahminical lore.

With the passing years, this amalgamation increased till, as conceded by the Abbé Dubois: "The Hindu pageantry is chiefly seen in the festivals celebrated by the native Christians;" and in many places the same ear was used on Hindu festival days for idol-deities, and on Romish high-days for images of the saints.

Such is Romanism in India at the present day. Its adherents are composed mainly of the descendants of the mixed marriages of Portuguese and natives, and nominal converts who, but for their form of baptism, differ in no respect from their heathen neighbors, with a very small sprinkling of foreign priests or bishops, generally Italians. The majority of the clergy are natives of the country, educated at Goa, frequently of intemperate habits, and nearly always of debased moral character; while the mass of the people are the most ignorant, unpromising, and degraded class in India. The Bible has always been withheld from them, no portion of the Scriptures being ever translated by popish missionaries into any of the languages of the East; and only the most garbled versions of the inspired record communicated to the people in the oral instructions of the priests.

THE HOLY HILL OF SOUNAGHUR, SEEN FROM THE VILLAGE.



The first Protestant mission in India was commenced by the Danish Government at Tranquebar, on the Coromandel coast, in the early part of the eighteenth century, at the instigation of Dr. Lutkins, one of the chaplains of the King of Denmark. The first missionaries were Messrs. Ziegenbalg and Plutschau, who arrived at Tranquebar in 1705. Though opposed and persecuted — oftener by Europeans than Hindus — their work progressed; another missionary joined the first, a printing-press, printer, and physician were soon added, the New Testament was translated and printed in Tamil, and other works, including a dictionary of the language, were prepared and printed. When Ziegenbalg died in 1719, after thirteen years of most faithful and self-denying labors, a noble band of three hundred and fifty-five native converts attested his success in laboring for their salvation. Seven years later, the number had been nearly doubled; and despite the counter-acting influence of almost incessant wars between the several European nations and the natives, and the immoral lives led by the majority of the foreign residents, “the little one became a thousand, and the small one mighty.”

In 1733, the first native pastor was ordained ; in 1727 the Madras Mission, under the auspices of the Christian Knowledge Society, was founded by Dr. Schultze, who had previously completed the Tamil Old Testament, begun by Ziegenbalg ; and in 1737 a third mission was established at Cuddalore, on the same coast. In 1750, the immortal Schwartz began his great work in India, which was continued for forty-eight years with such unflinching zeal and fidelity as to evoke the highest encomiums of both Christians and pagans ; while such was his reputation among Moslems that the haughty Hyder Ali, when refusing to receive the English Embassy, said : “Send me the Christian (Schwartz) ; he will not deceive me.” The same man, on his death-bed, sent for Schwartz, and entreated him to become the guardian and educator of his adopted son Serfogee, the future Rajah of Tanjore, and the same who, at the demise of Schwartz, sixteen years afterwards, delayed the funeral “that he might look once more upon the face of his friend, that he bedewed with tears, and covered with cloth of gold, ere the coffin hid it from his sight.” The church in Tanjore, where this great apostle preached, and the chapel where

his remains are interred, are both still used for Christian worship; and in the wall opposite the pulpit of the former, is a beautiful monument of white marble, by Flaxman, erected at the expense of the Rajah. The design is the closing scene of the missionary's life, whence, surrounded by weeping pupils and friends, the Rajah himself among them, and the dying eyes fixed upon the cross held aloft by a descending angel, the good man passes to his rest. Beneath is an elaborate and most interesting inscription.

The first English missionaries to India were Rev. Messrs. Carey and Thomas, who landed in Calcutta, November, 1793. Their project, from the very outset, received only ridicule from friends at home, and persistent opposition and persecution from their countrymen in India, until at last, they were driven from Calcutta to Serampore, and found under the shelter of the Danish flag the protection denied them by their own. Here, warmly welcomed by the Danish Governor, a former friend and parishioner of Schwartz, Ward, Carey, Marshman and Thomas set themselves diligently to work in studying the languages, and in the printing and distribution of Christian tracts, as well as

to the oral instruction of all within their reach. Frederick VI., of Denmark, assured them of his especial favor and protection ; multitudes flocked to hear the missionaries preach, the translation of the New Testament into Bengali was completed and printed in February, 1801, and about the same time, the first native convert was baptized in the presence of the governor, and a large concourse of Hindus, Mohammedans, Portuguese and English. In 1816, seven hundred natives had been baptized, and ten thousand children had been instructed in the truths of the Christian religion. Two years later, a college was founded, in which, besides Sanscrit, Arabic, and many Indian languages, English, Greek and Hebrew were also taught. The witty Sydney Smith satirized and ridiculed Carey and his associates, as “ consecrated cobblers ” and “ maniacs,” and, in an article for the *Edinburgh Review*, in 1808, held up their work to derision ; yet to-day their names are honored as India’s best and truest benefactors ; and their work, then but the beginning of a tiny rivulet, has gone on widening and deepening, receiving in its onward course many tributaries, till it has become a great and mighty river enriching and beautifying that broad

land, and scattering joy and blessing everywhere in its course.

Other lands and other societies have, as the years passed on, taken part in this great work of carrying the gospel to India; but the work has been easier to their successors, that these brave pioneers so effectually opened the door that worldliness and bigotry would have closed.

The first missionaries to India from the United States were Judson, Newell, Rice, Hall and Nott, who were sent out by the "American Board" of Foreign Missions, in 1812. The same arbitrary power that had opposed the work of Carey and his associates, for a time effectually hindered the establishment of stations by the American missionaries anywhere within the dominions of the British East India Company; and these new-comers were subjected to even greater annoyances and persecutions than those visited upon their English brethren. But, by the renewed charter of the East India Company, in 1813, all restrictions to missionary labor were removed; and from that period to the present, the course of this great cause has been steadily onward.

The first mission in Burmah was established by

Dr. Judson, in 1813, at Rangoon; the first American mission in Ceylon, by Messrs. Poor, Meigs, Warren, and Richards, in 1816, at Jaffna; and the first American mission at Madras, in 1836, by Messrs. Winslow and Scudder. American Lutherans began their first work in India, in 1842; the American Presbyterian Foreign Board, in 1834; the United Presbyterians, in 1855; the Methodist Episcopal Church, in 1857; the American Baptist Missionary Union, in 1840; and the Freewill Baptists, in 1836. The London Missionary Society began its work in India, in 1798; the Wesleyans, in 1816; the Church Missionary Society, in 1815; the General Baptist Missionary Society, in 1822; the Church of Scotland, in 1829; the Basle Missionary Society, in 1834; the Gossner Missionary Society, in 1846; the Moravians, in 1855. The Liepzig Lutherans, Irish Presbyterians, Presbyterians of Canada, the Welsh Calvinists, and several other societies are also engaged in active efforts for the Christianization of India, all vieing with each other in zeal, activity, and devotion to this noble work. In a document prepared and printed by order of the British House of Commons, in 1873, some of the benefits accruing from these labors are detailed, as follows:



CATHACKS, (MALE DANCERS) AT BHOPAL.

“The Protestant Missions of India, Burmah, and Ceylon are carried on by thirty-five societies, in addition to local agencies; and now employ the services of six hundred and six foreign missionaries, of whom five hundred and fifty are ordained. They occupy five hundred and twenty-two principal stations, and two thousand five hundred subordinate stations. Apart from their special duty as public preachers and pastors, the foreign missionaries constitute a valuable body of educators; they contribute greatly to the cultivation of the native languages and literature; and all who are resident in rural districts are appealed to for medical help. They have prepared hundreds of works suited both for schools and for general circulation in the fifteen most prominent languages of India, and in several other districts; they are the compilers of several dictionaries and grammars; they have written important works on the native classics and the system of philosophy; and they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen. A great increase has taken place in the number of converts the last twenty years. They are now at least five hundred thousand. The government of India cannot but acknowledge the

great obligation under which it is laid by the benevolent exertions of these six hundred missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great Empire in which they dwell." *

To all this may be added the wide diffusion of Christian knowledge; the arousing of the Hindu mind from its long torpor to the earnest discussion of the merits and claims of Christianity; the abolition of the *suttee*, of female infanticide, and hook-swinging, except in districts remote from foreign influence; the loosing of the bonds of caste, the diminished influence of Brahminical power, and the desire and earnest efforts put forth for the education of woman during the present decade. In view of all this, and much that cannot here be detailed, it is evident that India's long night of superstition and moral ignorance is passing away, and the dawn of a glorious day already at hand.

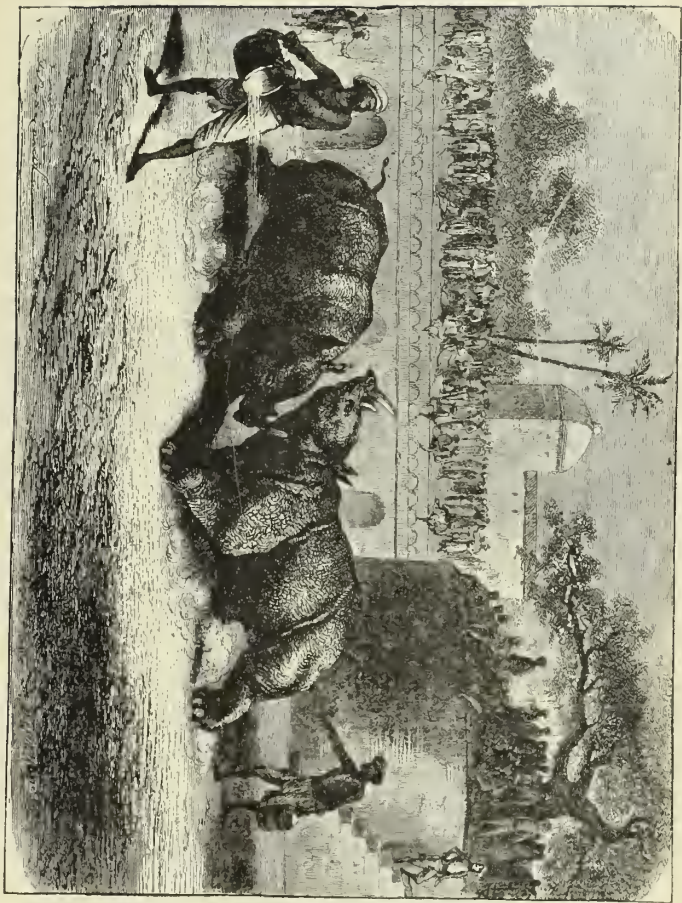
* For many of these statistics, the writer acknowledges indebtedness to articles of Rev. S. Hutchings in the *Missionary Review*.

CHAPTER X.

EARLIEST HISTORY.

THE early history of India, like that of all oriental nations, is involved in much obscurity. Their own records furnish nearly all the information now obtainable of that great country during the first centuries of its existence ; and the fact that these records must be drawn mainly from their poetical works, render it no easy task to separate the real from the fabulous. The utmost efforts of such indefatigable oriental scholars as Sir William Jones, Prinsep and Wilson, have not been sufficient to open to us all those sealed portals of the past ; but they do enable us to fix with considerable accuracy the dates of many leading events. Sir William Jones says that “India and Persia, and all the South of Asia, were but parts

of one great empire of antiquity, called Iran, which was the earliest settled in the world." Indian traditions preserve the name of *Meru*, a planter of vines and cultivator of the soil. This probably is the account they had somehow received of Noah's vine planted after the subsidence of the flood. The *Agni Purana* says: "When the flood was gathering, a fish fell into Meru's hand. It quickly grew into an enormous size, and had a horn on which to support an ark. Into this ark, Meru, with his sons and their women, and the seed of every thing living entered, and were supported on the horn of the great fish throughout the great flood." This same *Meru* was called, like the Egyptian Menes, the "Son of the Sun," the name that till to-day the Rajpnts lay claim to. Of late years, Mr. Prinsep has discovered a key by which may be read many inscriptions on the columns and walls of rock-cut temples, which formerly set at nought all attempts to decipher them. The language has turned out to be Bali, the sacred language of India, and indeed of all Southern Asia; a dialect which is now engaging the attention of many oriental scholars, by the light of which, many hitherto obscure portions of Hindu history



A RHINOCEROS FIGHT.

may be, in a measure, comprehended. There can be no question that while Joseph was ruling under Pharaoh, in Egypt, there were organized governments in India, and reigning princes who could bring large armies into the field.

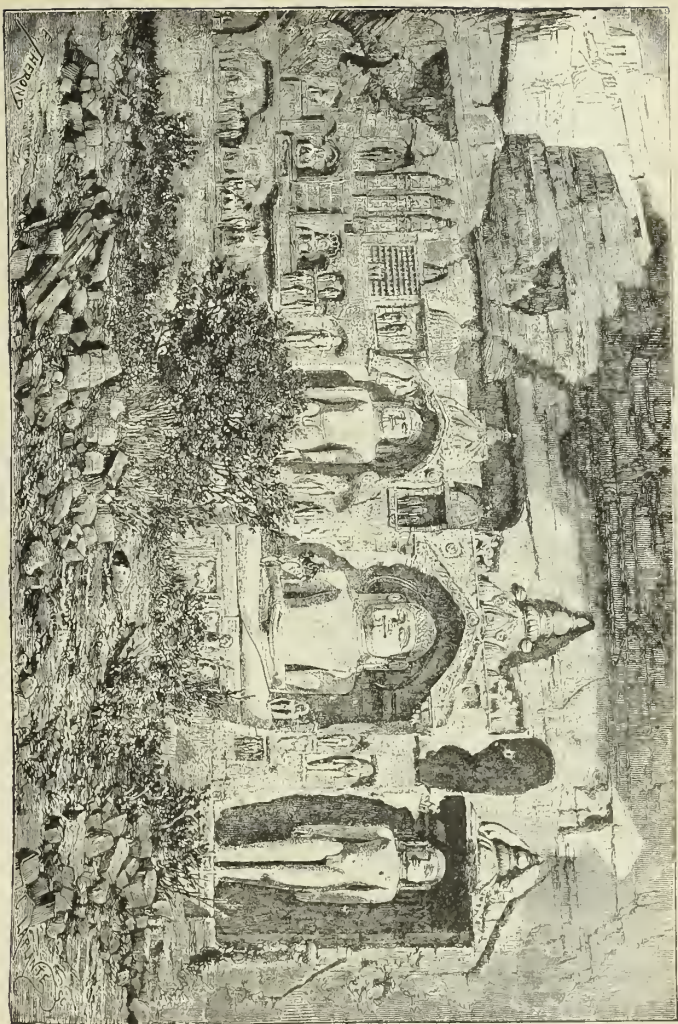
The “*Ramayana*,” an epic poem detailing the adventures of the god Rama, though containing, without doubt, many fables and exaggerations, is also a shadowing forth of events and exploits that actually took place. The first mention made of this nation, locates them in a tract of land between the rivers *Sersuti* and *Caggar*, distant from Delhi not more than one hundred miles to the northwest. It then bore the name of *Brahmaverti*, and is described as the abode of the gods, “the scene of the adventures of princes, and the residence of famous sages.” Moses describes the precious stones of India in the requisitions for making the tabernacle; and some writers have believed that the term “shittim-wood,” in our version of the Bible, which the “Seventy” rendered “Incorruptible-wood,” may have referred to the precious *Aloe* wood found near Cape Comorin. This is the most precious of all woods, obtainable only at a few places in the world, and worth, even in our own

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day, its weight in gold. The Phœnicians and Egyptians, Greeks and Romans, successively repaired to the coasts of Malabar for their drugs, indigo and gum-lac, for their ivory, mother-of-pearl and precious stones. Herodotus, also with Strabo, Pliny and Ptolemy, confirm the accounts of the great antiquity of India. According to the "Vishnu Purana," their territory was, at the first, only sixty-five miles long and forty broad; but at an early period from their first records the Hindus appear to have enlarged the bounds of their kingdom, making it include the present districts of Oude, Agra, Allahabad, Lahore and Delhi.

The city of Oude was then called *Aoudha*, and was the capital of the kingdom in the early days. Hindu records state that there were born, as emanations from Brahma, two princes, whose descendants were known as the "solar and lunar races."

Various fabulous and most extravagant accounts of sixty races of these are given; but it is only in following the details of the Ramayana, or the exploits of Rama, that any available facts are reached. Rama, the hero of this oriental Epic, seems to have been a real personage, one of the earlier kings of Oude, who having, after the fash-



COLOSSEI OF OURWHAI, GWALIOR.

ion of many oriental monarchs, resolved on a protracted period of penance, retired with his beautiful wife Sita, to the seclusion of the forests of *Aoudha*. The Island of Ceylon, which claims to date back its historical records to the twenty-fourth century before our era, was supposed in the former days to have been a portion of the mainland, and to have been inhabited by a race of demons who made constant depredations into the surrounding country. On one of these marauding expeditions Ravana, the king of Ceylon, chanced to meet the beautiful queen Sita, and becoming desperately enamored of her charms, carried her off to his capital at Lanka. Rama, stung to desperation by the loss of his beloved wife, and fearing to encounter this company of "demons," with only his own small army, called to his aid Hanouman, the king of a race of wonderful monkeys. Uniting their powers, the allies marched with all possible speed across the Deccan, and on reaching the extremity of the mainland found a miraculous bridge had been thrown across the Pambero Passage for their special accommodation. Upon this, they crossed into Ceylon, surprised Ravana just as he was entering Lanka with his valued prize, rescued

the queen after a terrible battle, and were about setting out on their return, when Rama accidentally killed his brother Lachman. Overwhelmed with despair he threw himself into the water, and dying was reunited to the divinity. The powerful monkey-king fell heir to the beautiful Sita, and carried her off to his own realm, despite the determined resistance of Ravana and his "demons."

Amid this maze of the marvellous and the romantic, there is doubtless a broad vein of truth. This invasion of Ceylon by the king of Oude, it is believed, took place about the fourteenth century before our Lord's advent, and that Rama did not live to return from his unfortunate expedition, while the queen Sita, the innocent cause of all the trouble, was carried off an unwilling captive by the ally of her former lord. The "monkeys" were probably a race of wild mountaineers pressed suddenly into service by king Rama to aid him in his hurried pursuit; and the "demons" may have been so called by the infuriated husband either on account of this lawless act of violence, or from their dark complexions.

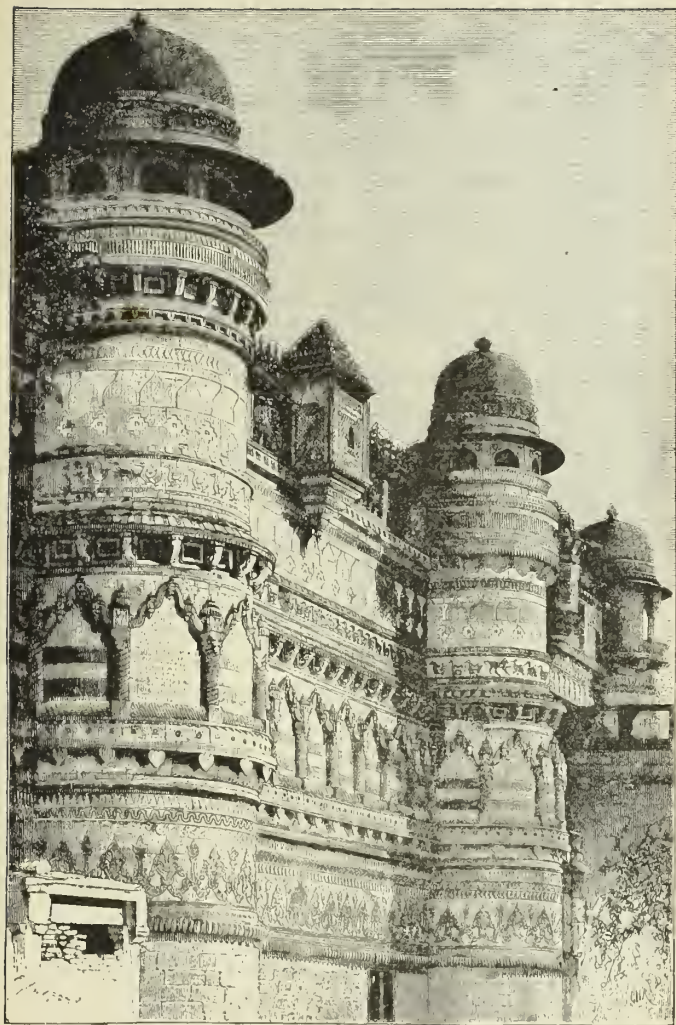
Little is recorded of the immediate successors of Rama, or of the domain they ruled over, beyond

the fact of the removal of the capital from Oude to Canouj."

Another great Indian Epic, the "*Maha Barat*," deals somewhat more in facts, with perhaps less commingling of the marvellous and fictitious than the Ramayana.

There are loosely-written records of a great war between two rival branches of the house of Hastinapura, supposed to represent the country lying on the Ganges, northeast of Delhi. Into this quarrel most of the princes of India seem to have been drawn, and the war appears to have raged with great fury for a considerable period, and to have devastated some of the most flourishing districts of Hindustan.* The *Pandu* branch were the victors; but they were so impoverished, both in men and money, by this violent and protracted contest that they did not for several generations recover their former position. The precise date of this war is not known; but it may be safely placed within the fourteenth century before our era. Of the succeeding Pandu kings we know almost nothing — the records, such as they are, not agreeing even as to the number, some placing it at twenty-

* Malcolm's "Indian Mutiny."



SIDE VIEW OF THE PAL PALACE, AT GWALIOR.



nine, and others swelling the list to sixty-four.

Despite this paucity of details in regard to the kings, there may be gleaned from the pages of the "*Maha Barat*" many interesting facts concerning the relative position of the several kingdoms and independent states, their social condition, and gradual development. Six distinct kingdoms are mentioned in this part of India, most prominent among which is the sovereignty of Magada, whose king, at the time of the great war, was Maha-Deva; and from his reign down to A. D. 436, there is an unbroken line of kings. Of most of them, however, little has come down to us besides their names. In this kingdom of Magada, South Behar, Gáudamá,* the founder of the Buddhistic religion, was born, B.C. 656. He was the only son of the reigning king; a prince of noble endowments, physical, mental and moral, and well fitted for the important part he was to perform in the affairs of his country and the world. He was about forty years of age when he began to preach his new doctrines; and from that time to the close of his life, at the advanced age of eighty-four, he seems to have been untiring in his efforts to reform the

* Regarding Gaudama, see "The Light of Asia," by Edwin Arnold.

clergy, and to inculcate among the people honesty, virtue, truth, temperance and kindness, his own life furnishing the best commentary on his teachings. There is no reason to believe that he ever claimed to be more than a religious *teacher*, and it was not until after his death that he was worshipped as a god. His death occurred B. C. 572. This portion of Hindu history is certainly no fable, nor the hero a myth, but all the details of his life are well authenticated facts. It is in the *Pali* or *Bali*, the ancient language of Magada, that the sacred books of the Buddhists are always written.

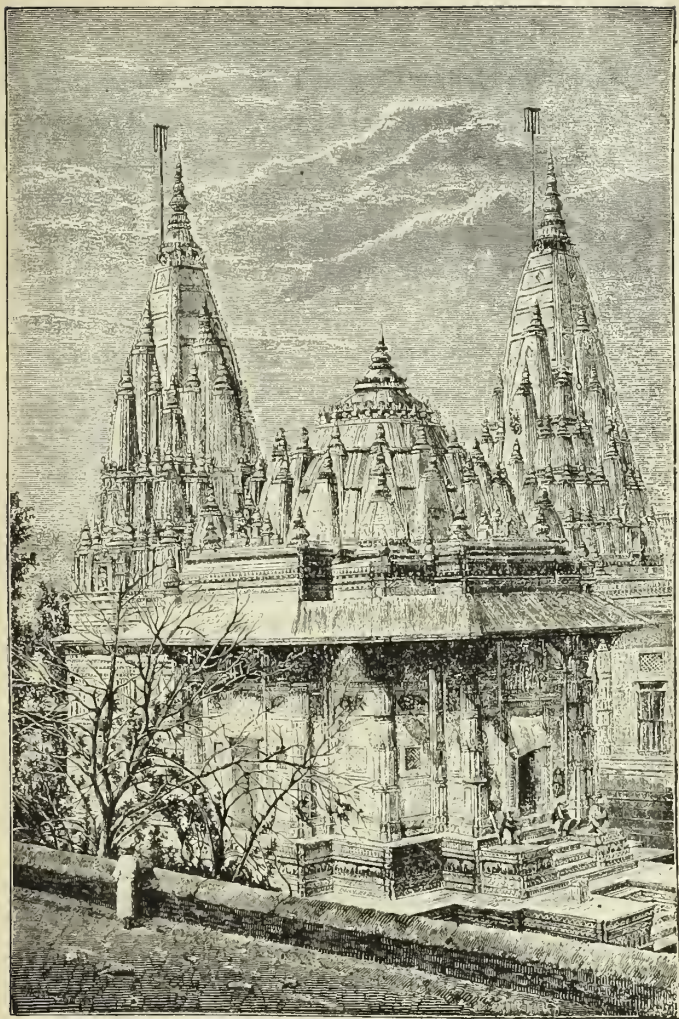
Alexander's invasion of the Punjaub, by breaking the power of the Brahmins, tended to the increase of Buddhism, at least for a time. The Pandu dynasty of Magada, in South Behar, was overthrown by Chandragumpta, a Soudra, or low-caste, who murdered the reigning king, the fourteenth of his line. Sir William Jones has shown plainly that Chandragumpta is synonymous with the Sandrakottus of the Greek historians: he who freed the Punjaub from Macedonian rule, and received Megasthenes at his court in Pataliputra. About the year B. C. 310, he concluded a treaty

with Seleucus, one of Alexander's successors. Through his origin, as a Soudra, the Brahmins were greatly scandalized, and their power curtailed during this reign and several succeeding ones.

CHAPTER XI.

DECLINE OF THE ARAB POWER.

DHARMASOKA, the grandson of Chandragumpta, was the greatest king of the *Maurya* dynasty, and the first who seems to have had any real title to be called lord paramount, or Emperor of India. The researches of Mr. Prinsep, and the numberless old inscriptions he has unearthed from various remote sections of the Empire, have settled beyond a doubt the mooted question in regard to the extent of the dominion of this famous king. These dominions, as shown by indubitable proof, must have reached from far northward of Delhi to the island of Ceylon (the Taprobane of the ancients), and embraced a wide extent of country from east to west. The same inscriptions show that his government was far



MAUSOLEUM OF THE SCINDIAS, AT LASHKAR.

advanced in civilization ; and many ancient edicts were found for the establishment of hospitals and dispensaries in distant portions of the realm, and for the sinking of shafts and wells, and the planting of shade trees along the public highways, for the benefit of travellers.*

Under the name of Piyadasi (love-gifted) this great king published many humane edicts addressed to his people, and written so that they could understand them in the ordinary dialects of the country, instead of Sanscrit or Bali that would have been intelligible only to the learned. Many of these edicts have been found engraven on columns at Delhi and Allahabad, and on rocks near Peishwar, Guzerat and Orissa. Under the command of king Dharmasoka, a sort of church council was again held at Pataliputra to endeavor to heal divisions that had arisen between priests of different orders, and to harmonize the old and new creeds ; and also to correct abuses among the clergy. An earthquake occurring at the close of the council, it was regarded as an approval of its decrees.

None of the writings of Buddha dated prior to

* Malcolm in " Indian Mutiny."

this council are considered valid. It must be remembered that none of the teachings of the Buddh Gaudama were written during his lifetime ; but after his death, by his disciples and followers. And because of corruptions that had crept in, by either accident or design, these writings were all carefully examined, and the decrees of preceding councils modified by this. This king seems to have very heartily approved of the doctrines of Buddhism, and by his express command priests and teachers were sent far and wide, proclaiming the new faith. Siam, Burmah, China, Ceylon, Cashmere, and even the wilds of Kafiristan, were all instructed in the teachings of Gaudama ; and this mild, peace-loving system carried the elements of Indian civilization to many a savage tribe that had hitherto been noted for dark and cruel practices.

After the death of Dharmasoka, the Magada kingdom seems gradually to have declined ; and in the fifth century of our era it was subjected to the kings of Canouj, and no longer regarded as a separate state. Canouj appears to have been not only one of the most ancient states of India, but also far advanced in civilization and the arts.

This is attested, even at the present day, by the splendid ruins of its ancient capital on the banks of the Ganges. In the former days, known as Panchala, Canouj extended from Banar and Chumbul eastward as far as Nepal, which was also included in its territory.

Scinde is spoken of at the date of the Maha Barat as an independent kingdom. It was still so when Alexander's invasion took place,* though divided into several separate states. In the seventh century it was reunited, in the eighth invaded by the Arabs, in the ninth retaken by the Rajputs, and A. D. 1015 it became subject to the rulers of the Ghorian dynasty.

Guzerat, under a Rajput race of rulers, had its capital, in the second century, at Balibi; but in A. D. 524 these rulers were expelled by the Indo-Bactrians, for a brief period, recovering sway in 531. The Balibi princes having been succeeded in the eighth century by the Chaura Rajputs, the capital was removed to Patan. This race becoming extinct in A. D. 931, was succeeded by

* The conquest of India by Alexander III., of Macedon, was completed B.C. 327. An account of the Asiatic expedition of this conqueror is given by Arrianus, the friend of Epictetus, who wrote also a work entitled *Indica*, in which he gave excellent descriptions of the interior of India and of portions of its coast.

the Rajput tribe of Salonka, who remained in power for about three centuries. It was subjugated by the Mohammedans in 1297.

Vicramaditya, one of the kings of Malwar, seems to have acquired vast dominions, extending his rule over nearly the whole of India; but the Mohammedan invasion, when it swept over Hindustan, carried everything before its crushing power.

The aboriginal inhabitants of the Deccan are said to have been foresters, and wild mountain-tribes, leading a lawless and marauding life. But this was probably at a remote period, for the Greeks mention only an advanced civilization in their notices of Southern India. Of all the States of the Deccan, Paudya and Chola are most ancient, the latter including at one time a large portion of the Carnata.

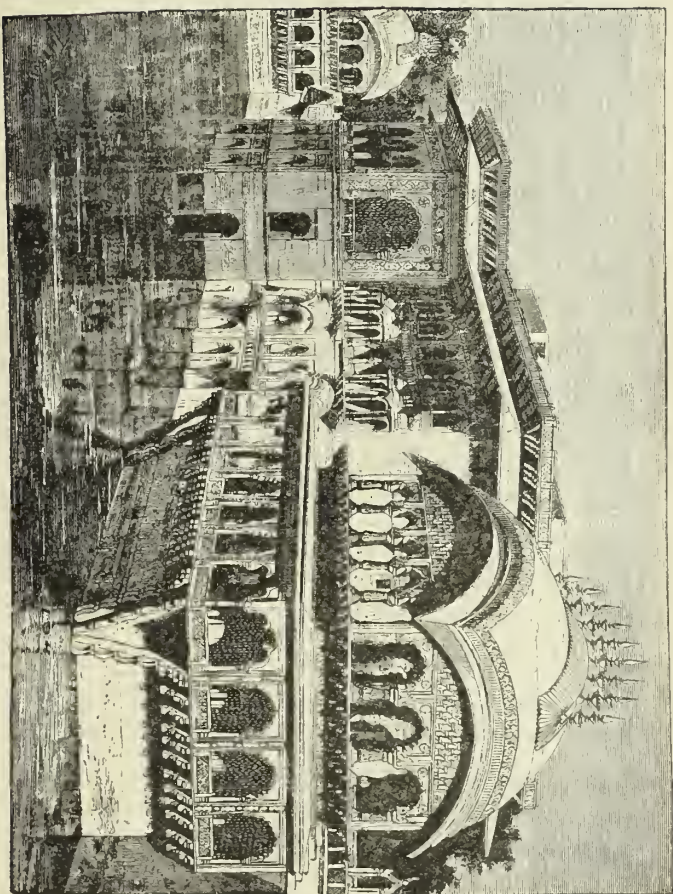
From the Maha Barat, we learn that the ancient kingdom of Orissa was for a long period in a very flourishing condition, and that it was occupied successively by Salivahana and Vicramaditya. Later, the government was in the hands of the Kesari race, with constantly recurring wars, then it fell into the hands of the Rajputs and Talingas, re-

spectively, and about the year 1590, it was annexed by Akbar to the empire.

Thus it is evident that the whole history of India, from very remote ages, has been one of almost continuous war and bloodshed, foreign incursions and domestic brawls — the decline of one empire or dynasty and the rise of another. Its later history is but a repetition of the earlier. First shaken by Persian invasions, then a prey to the invincible Macedonians under Alexander; next paralyzed by the Moslem zealots of Mahmoud of Ghuzni; and again trampled by the Tartan hosts of Janghis Khan, till finally crushed beneath the incubus of the great Mogul dynasty of the renowned Tamerlane.

The Moors, during their palmy days, fed upon India, Venice grew rich on her wealth, the Portuguese opened the highway by a new route to the same precious mine, the Dutch followed suit, and England was not slow to enter the lists. The end is not yet.

Powerful as the Mahrattas afterward became, and extensively as their language is spoken, we find less of them in the early times of India than of almost any other race. Until mentioned by



THE GOPAL BHOWAN IN THE PALACE OF DIGH.

Mohammedan writers after the conquest, there was little to mark their existence save the bare mention of their capital, *Tagara*, as a place of some importance, and even of this the site has long since been lost.

When Alexander first turned his attention to India, the flourishing condition of the whole country was evidently a matter of surprise; the immense wealth of native princes, their settled government, the advances made in the arts and sciences, the forces Indian kings were capable of bringing into the field, the excellence and variety of their weapons, and the domestic and social habits of the people, were all very much as found in our own day, and very far in advance of the majority of the nations of the earth. Alexander evidently did no more than touch upon the outskirts of the great country. Having checked the advance of his immense army on the banks of the Hyphasis, with scarcely a glance at the broad land outspread before him, his steps were bent toward the southwest, and passing onward between the desert and the Indus, he bade India a final adieu, leaving only a few garrisons behind him, and one or two kings and chiefs allied to his government.

Among the latter, was the celebrated Porus, whom he first vanquished, severely wounding him in battle, and then received as an ally.

Though as early as the reign of the Calif Omar there were frequent incursions of Arabs into the Scinde country, it was only as piratical parties bent on plunder; and it was not until the year 664 A. D. that there was any regularly organized expedition of Arabs against India for purposes of conquest. At this period the Arabs penetrated into the Afghan country as far as Cabul, made its ruler a tributary governor, and then with a portion of their troops, under the command of the celebrated Mohalib, they pushed on to Mooltan, sacked the city, and carried off a large body of prisoners. Shortly after this, a piratical vessel putting into one of the seaports of Scinde, and committing some depredations, was seized by the inhabitants and destroyed. This excited the vengeful ire of the Arabs, and led to the invasion of the country by a large army under the command of Mohammed Casim, the younger son of the Governor of Basra. The youthful warrior gained a complete victory, captured the fortified city of Dewal, made the Rajah's son prisoner, and devas-

tated the whole country as far as the capital. Here the Rajah of Daher, with fifty thousand men and a large body of elephants opposed him ; but met complete defeat, in consequence of a rout caused by the wounding of the Rajput's elephant under him, and the wild scene of confusion that followed. Daher acted with distinguished valor, but finding it impossible to retrieve his lost fortunes, he rushed into the thickest of the fight, and fell covered with wounds. His wife, with wonderful bravery, endeavored to rally the discomfited soldiers, and finding this impossible she took refuge in Brahmanabad, and held the city for some time, under great odds. Finding their efforts vain, all the women and children were immolated on an immense funeral pile, and the brave garrison of Rajputs rushed out and met death at the points of the Arab swords. Some few who had remained within the fort were slaughtered without mercy, and several youths carried away captives. Casim met with little opposition in his onward progress, and was not only rapidly subduing the country he had invaded, but establishing a good and wise administration over the conquered territory, when his successes were terminated by

his sudden death. Though subsequent expeditions were less successful, the Moslem rule in Scinde continued until A. D. 750, when the united forces of the Rajputs and Hindūs expelled the invaders from the country. The decline of the Arab power in India began from this period, and was never again firmly established.

CHAPTER XII.

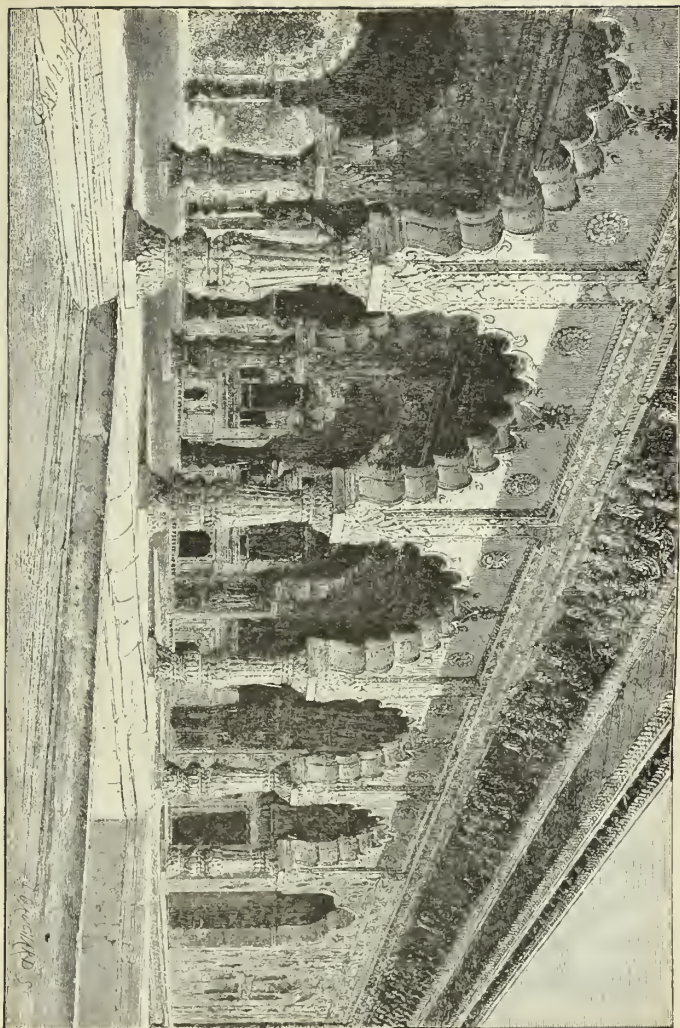
THE SUPREMACY OF MAHMOUD.

THE demise of the Calif Haroun-al-Raschid was followed by the secession of Khorassan and other important provinces, thus still farther weakening the already decaying power of the Arabs in India.

Among the petty dynasties of the northern provinces of the Arab dominions were the *Samani's*, a family of Bokhara descent, established in Khorassin, over which they had ruled for more than a century. Abdulmelek, the fifth prince of the house of Samani, had in his family a Turkish slave named Alptegin, who, by his natural abilities and faithfulness, so won the esteem of his master as to be promoted to the high office of governor of Khorassan. This command he held till his master's death, when, having in some way offended the new

ruler, he was obliged to seek safety in flight, and took refuge among the Gazni hill tribes. These mountaineers were a bold, hardy race, eager for adventures, and never afraid to use their own weapons or face those of their adversaries. So, nothing loth to place themselves under a leader so daring as Alptegin, they gave the adventurer a hearty welcome, and enlisted themselves and their swords in his service. To the day of his death, which occurred fourteen years later, he maintained his position in the Ghaznvide country as the bold and always successful leader of an able and intrepid band of Afghans and Mamelukes. Among his followers was an especial favorite, a soldier who had been, like himself, a slave, and like himself had been for faithfulness and ability promoted to the position next his master's. When the death of Alptegin occurred in A. D. 976, the favorite Sibektegin succeeded to the mountain throne of his late master, and by marrying the dead chief's daughter, he rendered his position still more secure. Lord Elphinstone relates a popular story of the young Sibektegin, while yet a private soldier, that, if true, speaks well for his humanity: "One day, in hunting, he succeeded in riding down a fawn, but

PAVILION OF DEWANI KHAS (GREAT AUDIENCE HALL), AT DIGH.



when he was carrying off his prize in triumph he observed the dam following his horse, and showing such evident marks of distress, that he was touched with compassion, and at last released his captive, pleasing himself with the gratitude of the mother, that several times turned back to gaze at him as she went off to the forest with her fawn. That night, the Prophet appeared to him in a dream, and told him that God had given him a kingdom as a reward for his humanity, and enjoined him not to forget his feelings of mercy when he came to the exercise of power."

Shortly after the accession of Sibektegin to the throne of his mountain kingdom, his territory was invaded by Jeipal, the Rajah of Lahore, at the head of a large army. The Hindu Princes on the east of the Indus had become restive of the establishment of Moslem power so contiguous to their own country, and determining to drive out the intruders, the Rajah of Lahore had taken the initiative, while others were to follow him to the field. But just when the Indus had been crossed, and he was approaching Gazni, a fierce storm of hail and wind came on, in the midst of which he encountered Sibektegin and his hardy warriors. A fierce

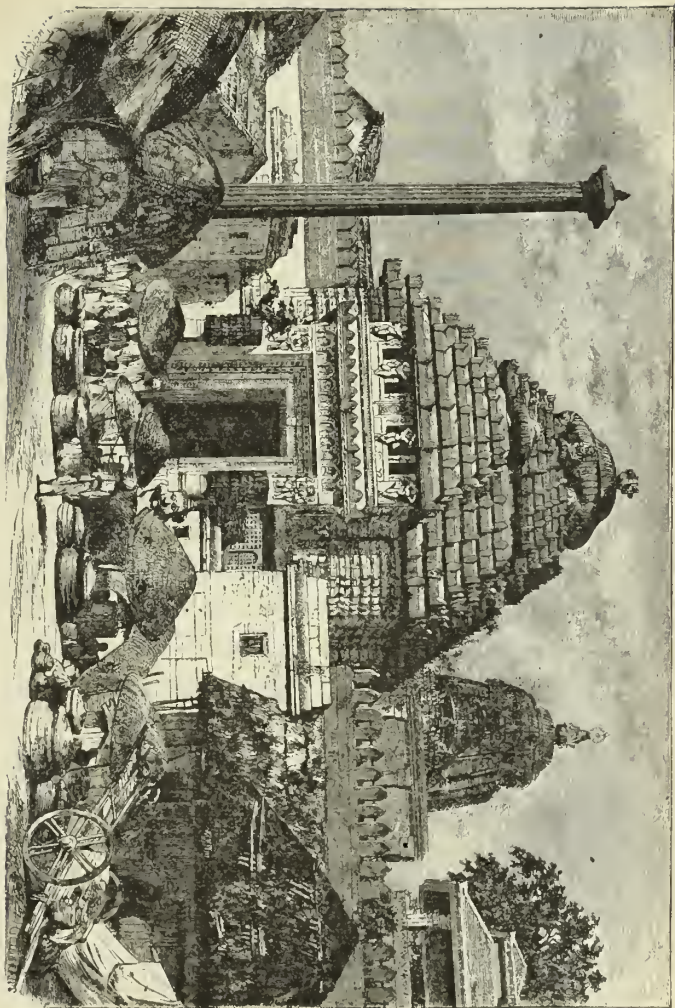


THE IMPERIAL DURBAR—DRESS RECEPTION.

encounter ensued, in which the Hindus, unused to cold and to mountain tactics, got the worst of the fray, and Jeipal was compelled to treat with his adversary on the latter's own terms, which were the payment on the spot of fifty elephants and the forwarding on the Rajah's return of a large sum of money. The elephants were handed over as stipulated; but the money the Rajah refused to forward, when safe within his own lines. The Tartar chief declining to pocket such an insult crossed the Indus at the head of an immense force; but Jeipal met him with one much more numerous, having summoned to the defence of their common cause the Rajahs of Delhi, Ajmere, Calingar, and Canonj, their united forces numbering a hundred thousand cavalry, and a vast army of foot soldiers. But numbers availed nothing against the determined valor and perfect discipline of Sibektegin's splendid army. The Hindus suffered a terrible defeat, and fled precipitately from the field, pursued hotly by Sibektegin as far as the Indus, where he at once established his authority, leaving a governor and a numerous body of troops in command of the Peishwar region.

Sibektegin might have carried his success farther,

but he was summoned at this time to aid his former masters, the Samanis, in subduing their rebellious subjects to obedience. This had scarcely been accomplished ere Sibektegin's aggressive measures were cut short by his sudden death. His son, Mahmoud, a daring, ambitious spirit, succeeded him with the title of Sultan, and began at once aggressions on his Indian neighbors. Four expeditions across the Indus followed each other in quick succession, in all of which, Mahmoud was victorious, and in the last captured immense amounts of treasure and precious stones. A triumphal feast followed, during which the Indian spoils were publicly exhibited on tables of pure gold, thus adding to his prestige in the eyes of his people, and increasing the influence he wielded over his soldiers, whose admiration for their darling leader was such that they would have followed him to the world's end. His next step was the assembling of an immense force of one hundred thousand cavalry and twenty thousand foot, with which he was thundering at the gates of Canouj before his approach was even suspected. The whole of the Punjaub was soon annexed to the kingdom of Ghuzni, and the conquest of Lahore



TEMPLE OF JUGGERNAVH.

followed, by which the foundation of the Ghuzni-
vide dynasty in India was securely laid, and the
Mohammedan conqueror brought within the limits
of India. This was in A. D. 1022, and two years
later he fitted out his twelfth and last expedition
into India. The object of this was the great
temple of Somnât, situated on the southern border
of Guzerat, and noted alike for the immense
wealth belonging to its shrine and for the very
great sanctity that attached to this famous temple.
The Hindus offered a gallant resistance; but it
availed not, and their gorgeous temple, with its
vast treasures, fell into the hands of the Moslem.
His last conquest, that of Persia, followed quickly
after the taking of Somnat; and then, ere these new
laurels had lost their first bloom, the founder of the
Afghan-Indo dynasty sank to his last repose, and
another reigned in his stead.

Mahmoud, uniting in himself the characteristics
of a great general and a great sovereign, was
assuredly one of the most remarkable men of his
times, having many noble and striking qualities
not very common in those days, with very few of
the faults and defects most prevalent among men
in power at the period in which he lived. Just,

considerate, and kind to all, he was possessed of an innate nobility that would never permit him to be either unduly elated at his own good fortune, or unmindful of the claims of those vanquished. Among other noble acts, he founded in his capital an excellent college, with a library and museum attached, and appropriated fully fifty thousand dollars a year to the payment of professors and the maintenance of poor students. Lord Elphinstone mentions the case of a poor woman who complained to this Sultan of the loss of her only son, who had been slain by robbers in a distant part of the empire. The Sultan answered that it was impossible for him always to enforce the laws in the border-provinces, so far removed from his immediate control. "Why, then," was the spirited reply, "do you take more territory than you can govern." Mahmoud, it is said, saw the pertinence of the reproof and instituted more effective measures for the protection of his subjects at a distance from the capital.

It was in the reign of this monarch that the eminent poet, Ferdousi, flourished. He was attracted to the court of Mahmoud by the Sultan's general patronage of literature, but for some

reason, Ferdousi proved almost the solitary exception. He spent thirty whole years in composing a grand epic of sixty thousand couplets, a work that has been deservedly admired alike by oriental and occidental scholars; yet he received no recompense, and it is said, actually died of want, of which, however, the Sultan was not cognizant, an over-sensitiveness restraining the poet from any revelation of his needs.

CHAPTER XIII.

KHILJI, THE SANGUINARY.

MOHAMMED, Mahmoud's second son, was by his late father's express wish placed on the throne ; but the popular will soon deposed the new Sultan, and put in his stead the more warlike and popular brother. Then followed five short reigns, including those of the two sons and two grandsons of Mahmoud, who successively suffered violent deaths, and whose entire reigns were filled with revolts, insurrections, and murders. The last of the five, Abdul Rashid, was besieged in Ghazni by a revolted chief, captured, and murdered with all his family. The successful assassin placed himself on the throne, but was deposed and put to death within a month, and the army began to search for some member of the rightful family

to fill the vacant seat. After considerable delay, the choice fell upon Farokhsad, a young prince whose brief life had been spent mainly in prison, in consequence of the civil wars and jealousies that had rent the country from the time of Mahmoud's death.

During these troublous years nearly all the acquisitions of the great Mahmoud had been lost; all the cities east of the Sutlej, Lahore, the Punjab, and Nargacot, the seat of the magnificent temples of Sumnat destroyed by Mahmoud, had successively passed into possession of their former owners, and disaffection everywhere prevailed among the Hindu subjects of the Afghan emperor, while the incursions of the Seljuks, a powerful tribe of Tartars on the north of the Oxus, were constantly becoming more ominous and harassing. Such was the condition of the country over whose affairs the young Farokhsad was called to preside; and though his brief six years' reign was quiet, and even prosperous compared with several that had preceded his accession, he fell at last by the hands of an assassin. He was succeeded A. D. 1058, by his brother, the wise, peace-loving Ibrahim, whose peaceful and prosperous

reign of forty-one years was fruitful of the best results for his country and people, but leaves slender material for the historian's pen. Only a single military expedition of any note is recorded of all these years of Ibrahim's reign—an expedition to the Sutilej, resulting in the capture of several cities from the Hindus. The great desire of this monarch seems to have been for peace, coupled with the wise administration of the affairs of his realm, the happiness of his people, and the encouragement of learning. He died A. D. 1089, and was succeeded by Majsaud II., whose quiet reign of fifteen years was spent in legislating and improving the condition of his subjects, and was marked by no great military exploits. Arslan succeeded his father for a few months, beginning his brief interval of power by imprisoning all his brothers, and ending it by meeting himself a bloody death. He was succeeded by his brother Behram, who was placed by the Seljuk Sultan on the throne. During a reign of rather more than twenty years he gathered about his court philosophers, poets, and learned men, by whose influence on the character of the people they began to cultivate the arts of peace, and no longer to regard

conquest and an increase of territory as the chief good to be attained. But this wise and peaceful reign set under a cloud of treachery and blood that forever obscured its early lustre. This dire event was the murder by the king of his son-in-law, Kntb-u-din, the prince of Ghor, a crime that provoked the vengeance of the Ghor princes, and led ultimately to the murder of a second prince, the brother of the first. As the consequence of this double crime, Behram was driven from Ghazni by Ala-u-din, younger brother of the murdered Ghors, and obliged to take refuge in his Indian possessions, where he shortly after died of grief. He was succeeded by his son, Khosru, who ruled over the Indian portion of the Empire from 1124 to 1130, while Ala-u-din reigned at Ghazni, neither seeming to be molested by the other. Khosru Malik succeeded his father Khosru, enjoying a quiet, tranquil reign of twenty-seven years, at the end of which he was attacked by the Ghor kings, and subsequently defeated and slain. From this period, A. D. 1157, the kingdom of Lahore was again annexed to the Ghaznvide territory, governed by the new line of kings, beginning with Gheias-u-din, the "Ghorian Sultan of Ghazni and

Lahore.” This reign lasting forty-five years, was productive of vast results, especially in the conquest of Indian territory. The Sultan had an able assistant in his brother Shahib, to whose great military ability is due the success that attended the Afghan arms at this period. Delhi was the first point attacked, and resisted bravely in the outset, but fell at last with their Rajah a prisoner, and a terrible rout of their troops. This victory was followed by others in quick succession. First Canouj, then Gwalior in Bundelcund, portions of Rohilcund, and the next year the rich provinces of Oudh, Behar and Bengal.

At the death of Gheias-u-din, his brother succeeded, in the year 1202, to the throne his great military exploits had made so glorious during Gheias-u-din’s forty-five years of sovereignty. Shahib was scarcely established in his kingly position before difficulties in his western possessions involved him in war with the Sultan of Kharism, which terminated unfavorably for Shahib-u-din ; and while preparing for a new expedition he was assassinated, having reigned only four years.

His nephew, Mahmoud Ghori, was at once proclaimed king, A. D. 1206 ; but his rule was con-

fined to the Ghor country, and he resigned his claim to the possession of India by voluntarily relinquishing the insignia of royalty to Kutb-u-din, the viceroy of India, then resident at Delhi. Thus India became an independent power, and the line of the "Slave Kings of Delhi," began in the person of Kutb-u-din.

This monarch had, in his youth, been a slave of the great general Shahib, who highly appreciating the many noble qualities of his bondsman, had promoted him from time to time, till he was ultimately made viceroy of Delhi. This post he had filled with honor and ability for twenty years, when, by the voluntary relinquishment of Mahmud Ghorî, he became king. A good and useful reign of four years was terminated by the lamented death of Kutb-u-din A.D. 1210, when he was succeeded by his son Aran. This prince was, however, shortly after deposed for inefficiency, and Altamsh, the son-in-law of Kutb-u-din was put in his place.

Altamsh, too, had been a slave, promoted for his talents and courage; and the confidence of the people, in placing him on the throne, seems to have been warranted by his subsequent career, though

few details have come down to us beyond the revolts of Behar, Malwar and Gwalior, all of which were successfully quelled by the decision and firmness of the sovereign. It was during the reign of Altamsh that the raids of Jenghis Khan and his Mogul hordes over other portions of Asia began to excite alarm for the safety of the Indian monarchy. Altamsh died at Delhi, about A. D. 1234, and was succeeded by his son Ruku-u-din, a weak, dissipated prince, who was shortly deposed in favor of his sister Rezia. Prejudices against her sex excited factions, followed by a civil war, during which the Sultana was made prisoner, and wantonly slain. Two short reigns of Behram and Massaud followed, with no noteworthy events save the attempted invasion of India, at several points, by the Moguls, and their being repelled without serious results.

Nasir-u-din, a grandson of Altamsh, was the next sovereign, coming to the throne in 1246, and reigning for about twenty years. His vizier, a former Turkish slave of Altamsh, seems to have been the real head of the government, and a man fitted by his brilliant talents for the important position. He promptly quelled revolt whenever it

arose, and effectually checked the advances of the Moguls at every point. In a word, he made himself so necessary to his country that at the death of Nasir-u-din, A. D. 1266, the vizier, Ghcias-u-din Bulbun stepped, without opposition, into the vacant place. His reign, lasting twenty years, was full of insurrections and wars within and without, but the vizier-king seems always to have been equal to the occasion, and his administration, though marked with severity towards all he suspected of being opposed to his interests, was nevertheless promotive of the prosperity and aggrandizement of the country.

His successor, Kai-Kobad, was the last of the "Slave Kings," and reigning but a short time, was followed by three monarchs of the house of Khiliji. The reigns of these kings were a succession of plots, intrigues and murders, but were marked also by several great military exploits. During the reign of the second of the Khiliji sovereigns, Allah-u-din, several of the independent Rajahs were reduced to subjection and compelled to pay tribute; and the Moguls of his army, to the number of fifteen thousand, were dismissed from his service and driven from the country. This

measure, hailed at first as one promising only good to the Indian people, was afterwards, no doubt, the cause of more vengeful ire on the part of the Moguls, leading them, as soon as they had gained a footing on Indian soil, to greater cruelties and excesses than they might otherwise have committed.

The death of Allah-u-din, which occurred in A. D. 1316, was believed to have been occasioned by poison administered by his favorite general, who immediately had the infant son of Allah proclaimed king. This was, however, declared invalid by the nobles and army of Delhi who caused Mubarik, the eldest son of their late king, to be crowned with all due honors; the child, who had been the puppet of the suspected general, was privately executed, and tranquillity was for the time restored.

The conquest of the whole Malabar country was the first act of the new king, covering his name with glory; but the next step, that of appointing as his chief officer a low Hindu named Mallek Khosru, cost him first the confidence of his people, and then his own life. Mallek conspired against his royal master, and before his designs

were even suspected, he had taken the lives of King Mubarik and every member of the royal family. The traitor was executed of course, and his adherents disbanded and banished from the country. But the throne was vacant, the royal house of Khiliji was extinct, and a new dynasty was to be inaugurated—that of the House of Toghlak.

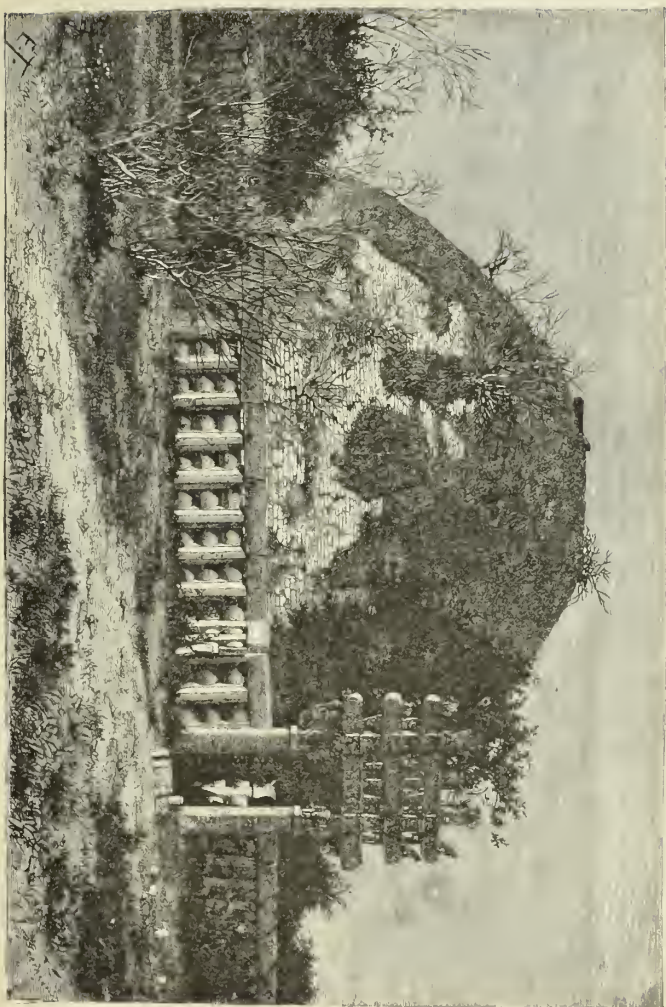
CHAPTER XIV.

THE TOGHLAK DYNASTY.

AFTER the assassination of Mubarik and his family, the extermination was so complete that it became necessary to elect a king from another family; and the choice of the nobles fell upon one of their own number, Gheias-u-din Toghlak, then governor of the Punjaub. He had already acquired a high reputation, not only for his military skill, but his wise statesmanship as governor had won for him a wide-spread confidence that during his brief reign was well-sustained. The Moguls, still threatening the north-western border, were promptly repulsed, and another line of ramparts thrown up by the new sovereign all along the Afghan border. He also annexed the territory of Dacca to his dominion;

and on his return from this expedition he was welcomed by his eldest son, in a new bungalow erected for the occasion, under the pretext of doing honor to his father and sovereign. But there were strong suspicions of premeditated treachery on the part of the son who, by the death of his father, secured a diadem for himself. Gheias-u-din had reigned only four years ; and his son, Mohammed Toghlaḱ, succeeded him A. D. 1325. The first acts of the new king evinced the great ability for which he was noted ; and his patronage of men of learning was quite in accordance with his fine literary tastes.

An army of Moguls, who had effected a landing in the Punjaub, were bought off by the payment of a large sum of money ; the subjugation of the Deccan, begun by the father, was completed by the son, and good order was instituted in every part of the kingdom, even to the most remote borders. But other steps followed less advantageous to the interests of the country. The king invaded Persia with a large army, and then attempted the conquest of China, but returned from both expeditions suffering from terrible defeats, and the loss and disaffection of a large portion of



GREAT CHAITYA OR TOPE OF SANCHI.

the splendid armies with which he had set out. To meet the expenses of all these aggressive measures his people were excessively taxed, and cruelly oppressed; the currency was altered in a manner that induced general discontent, and everywhere, during the next dozen years, there were revolts and outbreaks among his subjects that kept the monarch busy and anxious. Many of the insurrections he succeeded in quelling; but the people of Bengal, the Carnatic, and Malabar country, boldly defied the authority of the tyrant, and maintained their independence. In the midst of all this disaffection and discord, Mohammed died suddenly, A. D. 1351, after a busy and troublous reign of about twenty-six years, during which, despite his undoubted ability both as general and statesman, a large portion of the territory gained by his father was lost to the crown. Mohammed's death was said to have been caused by a surfeit of fish; but so embittered against him were his officers and the mass of his people that there existed strong suspicion of poison having been used to rid the country of the hated tyrant. As he left no immediate family, his nephew, Firuz Toghlak, was chosen to succeed him. The character of Firuz seems to

have been different in every respect from that of his uncle. With no ambition for conquest or military glory, he devoted himself to the interests of his people and country with untiring fidelity, reversing the oppressive acts of the last reign, and seeking rather to add to the resources of the kingdom than to its territorial extent. His long reign of nearly forty years was fruitful of results in the prosperity and happiness of all classes of his subjects. From increasing years and infirmity, the cares of sovereignty became at length burdensome, and twice after Firuz had passed his eighty-sixth year he resigned the reins of government to other hands, but was compelled to resume them again. First, his vizier, and then his son had been entrusted with the administration, but both proving unfaithful, the minister was banished, and the son had to flee for his life from the just indignation of the nobles; and the aged king, then lacking only a year or two of ninety, once more placed himself at the helm of state. When his death occurred, about the year 1390, the succession of his son, who had so disgraced his position previous to his father's death, was opposed by the nobles; and two grandsons of Firuz, reigned successively, but each

only for a few months, after which, Nasir, the reprobate son of Firuz, returning, was proclaimed king. He reigned for three years, and was succeeded by his eldest son, Humayun, who lived only forty-five days after his accession, and was followed by his brother, Mahmoud, A. D. 1394; four reigns between the death of Firuz and the proclamation of Mahmoud having filled little more than three and a half years. The new king was yet a minor when he ascended the throne, and the country was in so unsettled a state that when the states of Malwar, Guzerat, and Juanpoor revolted, the king had no power to compel their allegiance, and the speedy dissolution of the empire was feared. Before order could be restored at home the danger from without, that had been so long impending, was fully realized. The great conqueror, Tamerlane or Timur Bec, having already overrun Persia and Mesopotamia, and some portions of Russia and Siberia, with his immense hordes of Tartars, now (A. D. 1398), turned his face toward India, and sent forward his grandson, Fir Mohammed, to prepare the way for the main body of the invaders. The whole of the Punjaub was devastated by these lawless Tartars, and the fortified city of

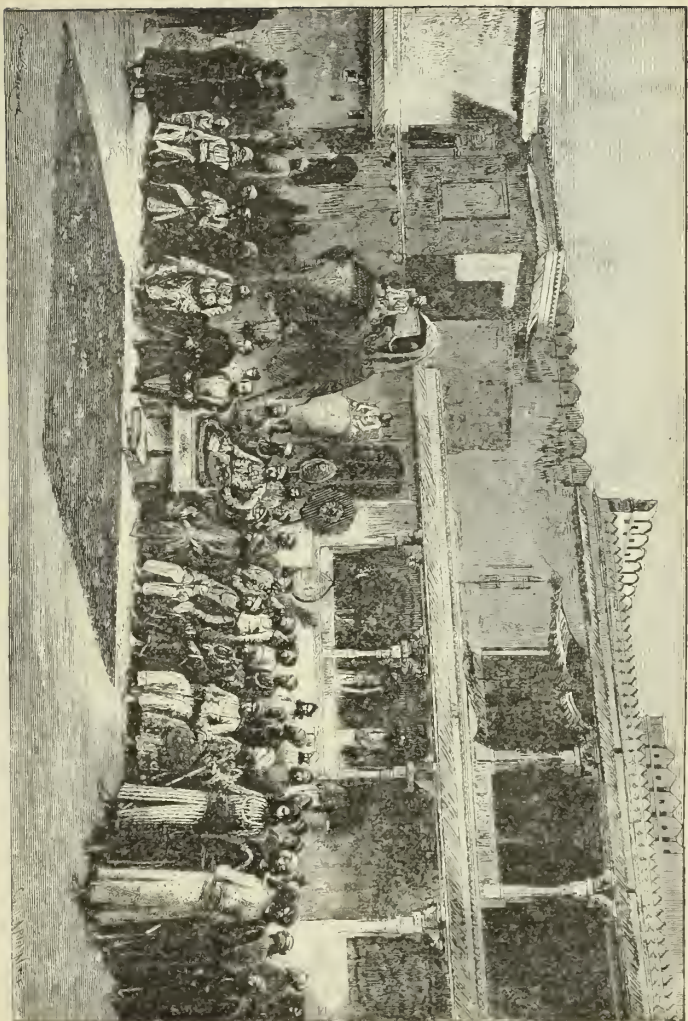
Moulton occupied by Mohammed, while Tamerlane, after effecting a passage across the mountain defiles and crossing the Indus at Attok, reached Samana, having cruelly butchered the inhabitants in great numbers in every town through which he passed. He next united his forces with those of his grandson, and marched on Delhi, where Mahmoud was waiting with a great army and a retinue of elephants to receive him. But though the Indian army fought bravely, they were utterly defeated, and the slaughter was immense. Mahmoud fled to Guzerat, where he was hospitably received, as though the state had still been in fealty to the crown; but the shattered army submitted to the conqueror, as emperor of India, and made terms to remain in Delhi after his proclamation. The plunder and butchery of the inhabitants by the Tartars went on even after the city had capitulated; and historians say that "some streets were rendered impassable by heaps of dead; and the gates being forced, the whole invading army gained admittance, and a scene of the utmost horror ensued." Acquisition of territory seems to have been no part of Tamerlane's programme, but merely the fame of a conqueror, with such treasure

as he was able to carry with him on his way to meet other foes. Leaving Delhi, and taking with him all the booty he could collect, and a long train of captives of all ranks, he marched up the banks of the Ganges, across Lahore into the Ghazni country, by the same route he had followed on entering India, which he "found a garden and left a desert," with the additional bequests of famine and pestilence. When the conqueror was gone, a new cause of dispute and even bloodshed arose as to the occupancy of the vacant throne; but Mahmoud reasserted his claim, and assumed the reins of government. His death followed in a few years, and with him ended the Toghlaq dynasty. Several brief, unimportant reigns, those of Khizer Khan and his sons and grandsons, followed, and then the Lodi dynasty was ushered in by the accession of Behlol Lodi, a governor of the Punjaub, descended from an Afghan family of rank, whose influence had been sufficient to cause the deposing of Seyd Allah, the last king.

Behlol's reign of twenty-eight years was prosperous and beneficial to the country, but not fruitful of important events. He was succeeded by his wise and prudent son, Secander, whose vigorous

policy not only retained intact the conquests of his father, but added to them the territory of Behar. The great fault of his administration was his bitter persecution of the Brahmins, an evil that was zealously prosecuted by his son and successor, Ibrahim Lodi, who came to the throne at the death of his father, A. D. 1516. His cruelty and oppression soon drove the nobles into open rebellion, and induced them to invite the interference of Baber, a descendant of Tamerlane, then reigning at Ghazni. Baber very willingly responded, and at the head of a well-appointed army crossed the Indus. Advancing toward Delhi, he was met by Ibrahim with an army in numbers far superior to his own; but by superior tactics, and better disciplined troops, the Tartar chief gained the day, and Ibrahim Lodi, the last of his dynasty and the last of the Afghan race of Indian monarchs, fell on the battle-field, leaving Baber in quiet possession of the throne and the empire. He at once decided to fix his court at Delhi, and to live permanently among his Indian subjects, hoping thereby not only to strengthen his position but to add to his territory.

Baber, the "Tiger," of mixed Tartar and Mogul



FULL DRESS RECEPTION OF THE MAHARANA OF OUDDEYPOOR

descent, the first resident emperor of Tartan blood was descended in a direct line from Tamerlane on his father's side, and from Jenghis Khan, the Mogul conqueror, on his mother's, thus uniting in his own person not only the claims, but many of the talents, with the indomitable resolution and untiring perseverance of both his famous ancestors

CHAPTER XV.

EUROPEAN TRADE.

BEFORE entering on this new race of rulers, the Tartan Emperors of India, let us pause to look at the beginning of European intercourse with the people of that great country. Though, as before stated, India sent, even in the days of the Patriarchs, of her gold, spices, and manufactures, for the supply of the nations of Western Asia, and though centuries before our era, there seems to have existed an overland communication between India and Arabia and Persia, yet, to the times of Alexander the Great, and his eastern expedition, India remained in the fullest sense a *terra incognita* to the people of Europe. With his great conquests, Alexander carried at least a measure of civilization; and almost our first glimpses of the

rich, hoary lands of the sun were the reports that floated westward with the return of the Macedonian army. But for the early death of Alexander, an empire might have arisen and a prosperous trade been opened at once as the fruit of his exploits. As it was, all this eastern trade remained in the hands of Arab and Egyptian merchants for several centuries longer; and the route was mainly by way of the Red Sea, the Nile, and the Mediterranean, the chief ports being Berenice, Coptos, and Alexandria.

There were, however, two other outlets for this Indian trade, but both were difficult and dangerous routes, and the traffic limited. The first route was through Persia and Arabia to the Syrian cities, the only halting-place being "Tadmor of the Desert" as called in Bible days, or Palmyra, as known to us, and so named from the luxuriant growth of its abundant palms. It was doubtless its Indian trade that raised Palmyra to such importance as to excite the jealousy of imperial Rome, and provoked the destructive war that ended in the capture of the noble queen, Zenobia, the devastation of the grand old city, and the extinction of the trade begun in the days of the

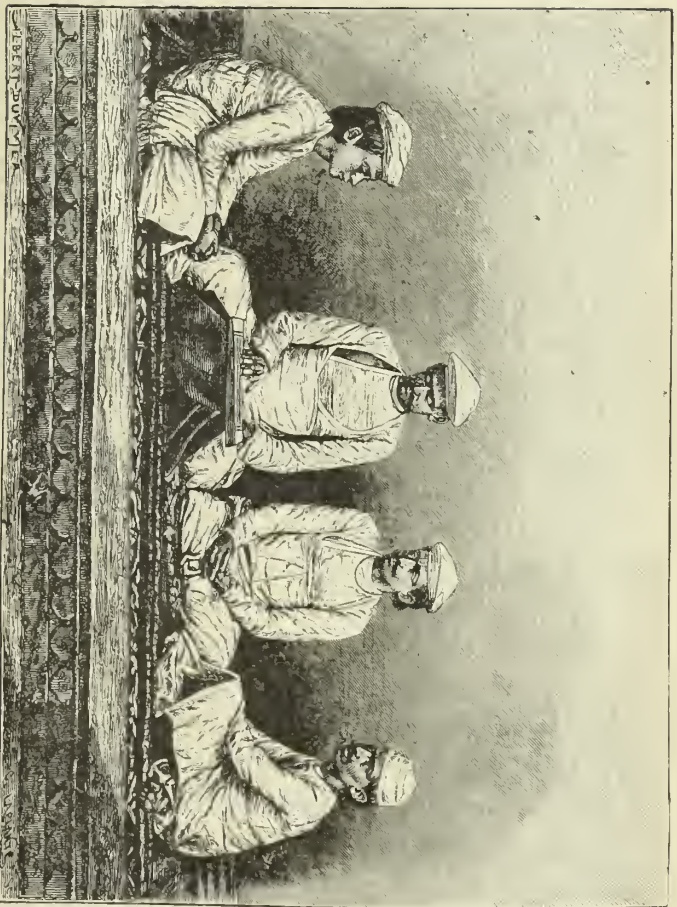
Patriarchs. The other route, and one still used to convey to Russian cities immense quantities of the silks, shawls, muslins, and spices of India, was by the rocky passes of the Hindu Koorsh Mountains and Caspian Sea, and thence on by various land and water routes to the points of destination. Travellers by both these routes suffered in those lawless times from the ravages of banditti, and the conquests of the Roman emperors; and for a time the trade greatly declined, but it was revived by the removal of the seat of government from Rome to Constantinople, and later by the invasions of the Saracens. These enterprising conquerors were active in forming commercial depots, and opening a trade where natural facilities existed; but were too much absorbed in military operations to follow up such openings, that were left for the benefit of those less shackled with conflicting enterprises. Turkish rulers were content with the commercial greatness of their capital as the centre of trade at that period; the bold and hardy Arabs had revived their trade through Egypt, and by way of the Red Sea on into India; and the Venetians in Egypt were beginning to share in the Indian trade, when the great discoverers of the fifteenth century

opened a new world for commerce as for other important enterprises.

Christopher Columbus, searching for the East, found a new world in the West ; and Diaz found a route to India by the "Cape of Storms." Eleven years later, (A. D. 1498), while the Lodi dynasty of Afghan kings were ruling in India, the first Portuguese expedition for India, under the command of Vasco de Gama, sailed from Lisbon around this same Cape of Storms. Diaz had given this name in consequence of the terrible stormy weather that had so nearly made shipwreck of his little fleet ; but De Gama found favoring breezes that he deemed good omens of future success, and so conferred the new cognomen that has ever since belonged to the "Cape of Good Hope." Ten long months from the sailing of Vasco de Gama's fleet elapsed before it anchored in the roads of Calicut on the Malabar coast ; but the rich cargo of beautiful India goods they were able to take back repaid the navigators for all the dangers they had braved. The king of Portugal was jubilant over the success of his first venture upon the eastern seas ; but the merchants of Egypt and Italy looked on with undisguised alarm.*

* Malcolm's "Indian Mutiny."

The monopoly of the eastern seas was plainly at an end. Despite the complicity of Venetian merchants with Egyptian Mamelukes, despite even the opposition of the buccaneering Moorish traders who had so long monopolized the commerce of the Indian seas, this broad field for national and individual enterprise was now open to the competition of the world. King Emmanuel of Portugal, whose subjects had been the first to enter the field, was aware equally of the advantages and the dangers of his new position ; and every fleet went manned and armed for fighting, as well as for trading. The expedition commanded by Alvarez de Cabral, that followed that of De Gama, numbered thirteen sail, and carried upwards of a thousand soldiers ; and De Cabral was empowered to negotiate with the Zamorin of Calicut, “with the view of obtaining permission to form a settlement for trading purposes within his territories.” This he readily accomplished ; a treaty was arranged between the Portuguese settlers and the Zamorin, and the former had already opened within the city a factory for trade, when the native populace, incited by the Moors, attacked the little colony of Portuguese, and cruelly murdered all the residents of the



BRAHMINS OF BENGAL.

factory. This treachery was promptly avenged by De Cabral, who, turning his guns first upon the Moorish vessels lying under the walls of Calicut, and then upon the defenceless city, nearly annihilated both, until the Zamorin was glad to purchase a cessation of hostilities by a new treaty far more favorable to the Portuguese than the first had been. Besides this, the promptitude and success of this operation so impressed the neighboring princes that they readily entered into friendly treaties with the Portuguese sovereign, and permitted trading factories to be established all along the Malabar coast, giving to this pioneer nation the prestige and supremacy they so long enjoyed.

The next Portuguese expedition was "a fleet of twenty sail, all good ships, and royally found," under the command of Vasco de Gama, who opened friendly relations with many native princes and left the interests of his government in India on a firmer basis of prosperity than they had before enjoyed. The inefficiency and maladministration of Loche, the officer left by De Gama in charge of the settlements, soon brought trouble upon the little colony; but prosperity was restored by the appointment of Albuquerque as Captain-

general, and his wise and prudent administration. The promulgation of a papal "bull," couched in most arrogant and offensive terms, and assigning to the king of Portugal "the sovereignty of India with all its people and possessions," so excited the just indignation of those proud oriental potentates, that they made common cause with each other and determined on the utter extermination of the interlopers : a resolve that, but for the wise and conciliatory conduct of Albuquerque, would probably have been carried into effect. Under the excellent administration of this able superintendent, not only were the name and reputation of the Portuguese restored to their old footing, but new accessions of territory were made ; Goa was taken, and strongly fortified, and many powerful native princes offered their friendly alliance, while the Portuguese ports were filled with shipping and alive with thrifty trade. The death of Albuquerque, a man revered and esteemed by natives as well as by foreigners, occurred after a brilliant rule of only five years, and was followed by the advent of officers less faithful and less efficient, greatly to the detriment of the Portuguese interests. The death of king Emmanuel, and the accession of his

successor, was succeeded by the appointment of the veteran De Gama, under the title of Count de Vidigueyra, to the Captain-generalship of the Indian colony, for which he sailed immediately on his third and last Indian campaign. Though he lived but three months after his arrival, his coming was productive of the happiest results ; advantages that were, however, soon lost by the misrule of inefficient governors, till the once prosperous colony was on the verge of dissolution. Corruption and oppression ruled in high places, and the total lack of integrity and good faith shown by the Portuguese toward their Indian allies had so widened the breach between them that reconciliation seemed impossible ; while the notorious cruelties and oppressions of De Souza were remembered only with threats of vengeance by both natives and Europeans. War had already been declared against the Portuguese settlers by the Rajahs of Guzerat and the Deccan, who had also laid siege to one of their towns, when the opportune arrival of De Castro gave a new aspect to affairs in general. The new viceroy at once raised the siege, and defeated the besieging army with great slaughter, and then pushed the war so successfully into

the enemy's country as to compel the sovereigns of Guzerat and the Deccan to sue for peace. This decisive action towards the foes of his country was followed by a wise and conciliatory policy that made the viceroy every day new friends, and so reversed the state of anarchy in which he had found the colony, that "never at any other period of their Indian history could the Portuguese be said to have attained an equal measure of prosperity as during the wise rule of De Castro. Their ports were crowded with shipping, their factories teemed with produce and merchandise, and on all sides were heard the sounds of busy industry." De Castro seems to have united in a wonderful degree the excellences of two rival professions — those of a military chieftain and a civil ruler — in both of which he was alike brilliant and exemplary. His famous victory over the Moors, at Diu, was celebrated by the poet Camoëns; and a beautiful statue to his memory was erected at Goa. He died at Goa, A. D. 1547, during the reign of Humayun, the father of Akbar the Great.

It was about this period that the celebrated monk, Francis Xavier, in the interests of Jesuit

missions, established himself in Goa, and proselyted large numbers to a nominal Christianity in an incredibly short period of time. He exerted also a wide influence in political matters, and helped to carry out the plans of civil reform inaugurated by De Castro. But after the death of the viceroy, the efforts of Xavier were not sufficient to check the tide of corruption that again overspread the land, and threatened to engulf its very existence; a calamity that was hastened by two causes of very opposite character. The first of these was the establishment of the Inquisition at Goa — that engine of bigotry and evil passions that inflicted upon this fair land tortures and suffering far worse than those of heathenism; and that made the very name of Christian an offence and a reproach to its friends, and a bitter taunt upon the lips of its enemies. The Inquisition had already become an Indo-Portuguese institution in the days of Don Sebastian; but by the accession of the bigoted and sanguinary Philip it received a terrible impulse, that deluged in tears of blood one of earth's fairest domains, and caused the native converts to turn with horror from the bloody standard of this so-called Christian faith to

embrace that of the more merciful Moslem or Hindu.

The other cause of the decay of Portuguese power in India was the advent of Dutch oriental enterprise, and the formation of an East India Company, for the protection of its foreign trade. The prudent, plodding Hollanders were just the people to profit by the reports that soon spread concerning the trade and possessions of the Portuguese in India; and they at once fitted out and dispatched a fleet of merchant ships to secure a share of the costly spoils of the Orient. From the arrival in India of this first armament from Holland may be dated the decline of the Indo-Portuguese Empire; while the power of the Dutch increased steadily, and waxed stronger with the passing years, gaining continually in favor with the native princes, especially those ruling on the Malabar and Coromandel coasts.

In the very footsteps of the Dutch came the English, the fame of "the lands of the sun" having reached also across the British waters, and gained eager credence among London merchants and capitalists. The advantages of procuring India goods by direct route in their own ships, in-

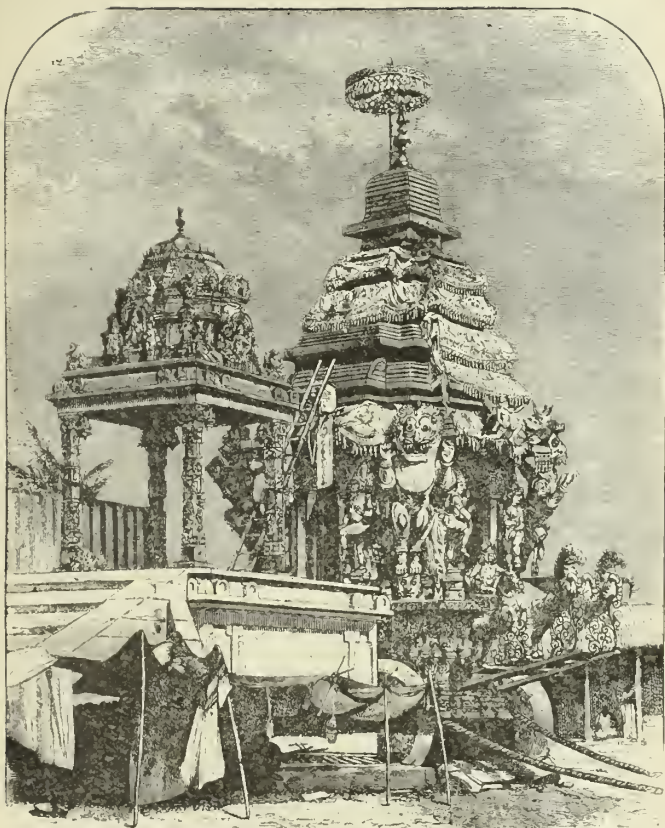
stead of through the Venetians, or by Turkish ports, were too apparent not to find ready advocates. Accordingly, in A. D. 1600, five years before the close of the reign of the great Akbar, a company of London merchants formed themselves into an association for foreign trade, with a capital of £369,891, or nearly \$1,850,000, and obtained from Queen Elizabeth, then Sovereign of Great Britian, a charter, under the style of "The Governor and Company of Merchants of London trading to the East Indies." This was the basis of the "British East India Company" that for two centuries and a half controlled almost the entire foreign trade of Great Britian, and grew at length into such a mammoth concern, such a complication of enterprises, prerogatives and abuses, as to render its dissolution a matter of necessity.

CHAPTER XVI.

INDIAN RACES.

PAUSING in our history to consider the origin, character, and abodes of some of the numerous races of India, who seem generally to have filled the leading parts of the great drama, we find the Rajputs stand out prominently as the ruling race. Few nations have a history so replete with heroic deeds and unflinching patriotism as the Rajputs of Meywar. They alone of all the Indian races refused to bow before Mohammedan despotism; and despite the most horrible persecutions, they proudly maintained their independence; which was proof equally against the blandishments of imperial favor, and the furious onslaught of the armed foe.

Kashatrya is a name that belonged originally to



CAR OF JUGGERNATH.

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the Aryan race of warriors, who, in company with the Brahmins or priests, established themselves on the lofty table-lands of Hindustan some two thousand years before our era. This title of Kashatrya is now claimed by the Rajputs, together with a descent from the god Rama, the conqueror of Lanka, who was the king of the "Race of the Sun," at the date of the first colonization of India by the Aryans. It is now believed that the invasion of India occurred at a somewhat later period than that claimed by its own records; but whether the ancient Kashatryas are the veritable ancestors of the modern Rajputs, it is impossible now to determine. In opposition to the Rajput theory, the Brahmins contend that several centuries before our era the Kashatryas were all destroyed in a general up-rising of the other castes, by a decree of Parasourama, an incarnation of Vishnu. Yet another theory, advanced by several historians, is, that these redoubtable Rajputs, who have generally managed to gain the day in their constantly-recurring disputes, are none other than the descendants of the Scythian tribes who, coming over in small parties, at different periods, gained a footing and formed colonies along the

western frontier of India. In favor of this last theory, it is alleged that both in physique and many of their national customs, as also in their fairer complexion, the Rajputs more nearly resemble the Parthians and Scythians than they do any of the Hindu races; while their religious creed inclines to the Jāin type, and their older traditions make frequent reference to Mount Aboo. Though there are now no well-authorized data upon which to base any positive decision of these mooted points, it is certain that the Rajputs did not make their débût upon the political stage of India prior to the sixth century, and that, if not destroyed, they were at least supplanted by the Mauryas, and other races of Soudras, who successively occupied the imperial throne of Magadha. Between the sixth and seventh centuries, however, the Rajputs, who had remained for a long time quietly settled on the banks of the Indus, began to cast adrift and to make their power felt in the struggle for position. The Chohans and Rahtores took possession of Canouj and Delhi; the Chandelas, of Malwar; and the Ghelotes and Baghelas, of Meywar and Guzerat; and it was at about this

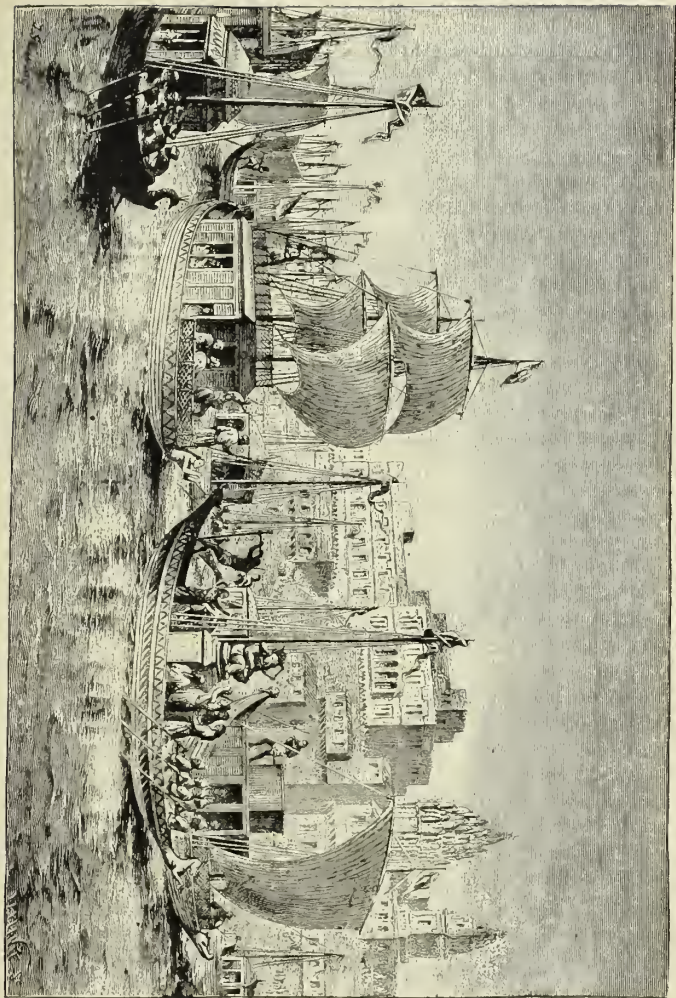
period that the Rajputs first began publicly to claim the title of Kashatrya.

Oudéypore, the capital of Meywar, has an elevated position on the water-shed between the Bombay and Bengal Presidencies. Its surroundings of lofty hills, and its outlook upon a lovely lake with island palaces, water gardens and temples, secure for it the reputation of being the fairest sight in Rajputana. The city has a salubrious climate, with a population of about thirty-eight thousand inhabitants, who, in common with all the people of this native state of Meywar, are noted for their manliness and independence of character. Mons. Rousselet, writing of his late visit, says: "At length we passed around the last hill, and Oudeypore, the capital of Meywar, lay before us. My men shouted and danced for joy. As for myself, I stood in ecstacy, gazing at the sublime panorama spread out at my feet. Never had I even hoped to see anything so beautiful. It resembled one of the fairy cities of the 'Arabian Nights.' In the foreground, a long line of forts, pagodas, and palaces stood out from a background of gardens, above which appeared the town, a fantastic assemblage of bell-turrets, towers, and

kiosks built up the side of a pyramidal hill, on the summit of which was an immense palace of white marble, in striking contrast with the dark blue tints of the mountains behind it. This palace, with its perfect proportions and great magnitude seems to soar, like a New Jerusalem, above a terrestrial city." Neither pen nor pencil can portray the marvellous splendor of this superb town, so justly named Oudeypore, "City of the Rising Sun."* Attractive as is the prospect, desolate ravines, that guard the entrance, must first be crossed ere this terrestrial paradise can be entered. But when these have been left behind the visitor is richly repaid by the enchanting vision of temples, palaces, arches, columns, and a thousand objects of interest that everywhere challenge his admiration, not alone for their intrinsic beauty, but as the surroundings of a most remarkable race of truly regal princes. The late Maharana Sambhoo Singh, who died when scarcely in his prime, was among his countrymen a personage of note—a Rajput Ghelote, of the clan Sesoudias, the recognized representative of the Souriyavanses, the famous Indian "Race of the Sun." This was the noble prince who was in

* India and its Native Princes, page 145.

FEAST OF GANESA, BENARES.



power at the time of M. Rousselet's visit. The present Rajah Maharana, who received the Prince of Wales so handsomely, is a cousin of the last, and his adopted heir. He is described by Russell, as "tall, good-looking, and very fair — of fairer hue than the average Europeans of the South, of very dignified manners and carriage, with an air as if he were conscious of his origin, and meant to keep up the traditions of his house." Tod says of this family, that they are the representatives of the only dynasty which, with the exception of Jaisalmer, "outlived eight centuries of foreign domination in the same land where conquest placed them; and who now hold the territory their ancestors held when the conqueror from Ghazni first crossed the blue waters of the Indus to invade India."

Such is the estimation in which this very aristocratic sovereign is held by the other races of his own country that marriage with a daughter of his house can be had only at the cost of a province. Sir Thomas Roe gravely asserts, that this most royal house is descended from Porus; they themselves, that they come of celestial origin; and everybody who looks into the pedigree of this

Maharana of Oudeypore concurs in the opinion that it is the very oldest in the world, as he certainly belongs to the highest race in India. His every motion is that of a king to the sceptre born; and though in the first years of young manhood, he displays great energy and force of character. His usual dress is pure white — turban, robe, and pantaloons; sometimes embroidered silk or satin, and at others, the finest linen or India muslin; but there is always the golden belt set with magnificent diamonds, the aigrette of other diamonds still more superb and costly on his head-dress, and upon neck and arms strings of huge pearls, rubies and other precious stones of priceless value. The Sirdars of his suite wear green satin and brocade, with white silk turbans, and jewels as handsome, if not altogether so costly as those of their chief. The state contains eleven thousand six hundred and fourteen square miles, with a population of one million one hundred and sixty-eight thousand inhabitants; and a revenue of \$2,000,000, of which \$100,000 is paid in taxes to the British Government.

Besides the illustrious descent of this royal house, their importance arises from yet another

source. For this family not only opposed the Mussulman invasion, but they preserved their purity of caste at the cost of blood and treasure, by sundering, during all the Mohammedan rule, every form of connection with the imperial family, which many other Indian princees eagerly accepted. This has placed the Maharana of Oudeypore at the very head of the Indian nobility, and given him many additional honors and prerogatives. In assemblies of the Rajput princees, he always occupies the seat of honor, and takes precedence in speaking. He is also the arbiter of disputes on all national points, and from his decision there is no appeal. Among the genealogical claims of the Ranas, are two which, if well-founded, may justify the name they have assumed, its signification being "Sons of Kings." They claim connection with the kings of Persia, through a daughter of the last Chosroes, the great Noushirvan, who married one of the Ranas; and with the Roman emperors of Constantinople in the same way, through the marriage of an imperial maiden with another of the Maharanas of Oudeypore. These claims are said to be well authenticated; and further, there is probably "not another family in the world that

possesses a pedigree so correctly traced from fabulous times as that of the Ranas of Chittore and Oudeypore." Here also are found the most perfect physical types of the noble Rajput race, and the many loyal and chivalrous traits ascribed to them by Tod, their appreciative historian.

Amid the present degree of civilization, and the splendid receptions now given by native Princes all over India to stranger visitors from every land, one finds it difficult even to conceive of the obstacles and dangers that beset the path of Bishop Heber, the priest and poet-traveller of 1820, when he attempted a tour of the Rajput states. He says: "The journey was hardly less to be dreaded than one into the centre of Africa—the whole interior of India being overrun by bands of brigands, and these scarcely more dangerous to foreigners than the inhabitants of villages and rural districts." How different in our own day, when, despite all the wrongs and oppressions of which the people of Hindustan have been the recipients at the hands of European races, strangers meet everywhere only courtesy and kindness from her people of every grade. It is at Oudeypore, above every other city in India, that are to be found the

high representatives of the chief Rajput tribes, and of purest blood, till it has passed into a proverb that “a courtier of the court of Oudeypore is the model of bon-ton for all India.”

Neither Mogul nor English have in any way been able to influence these princely Rajputs to amalgamate with other races; and despite invasion and contact with foreigners they have preserved intact their purity of blood and caste. And what grand, noble specimens of manhood they are — these calm, silent, dignified “Sons of Kings,” every one of them, with their tall, well-developed forms, expressive features, and princely air. They wear the beard very long, divided into two pointed whiskers, which is the *ne plus ultra* of the barber’s art in Oudeypore. The turbans of the Rajputs are always of fine material, and always tastefully folded, though not by any means of corresponding size or form. Very many are small and tightly-fitting, with the edges turned up like a cap; others are more voluminous; and some quite fantastic as to form. Their usual attire consists of a tight-fitting tunic, full trousers, or a waist-cloth worn long and so arranged as to resemble the aforesaid garment, and a jewelled girdle decked

out with a complete armament of swords, daggers, and dirks; with the addition in times of active service, of the traditional rhinoceros-skin shield, circular, semi-transparent, and pendant from the shoulders by a cord of the same material, the shield itself fairly aglow with a super-abundance of golden knobs. The women are tall and well-formed, sprightly, graceful, and sometimes very pretty. Only the very highest class are kept in seclusion, the remainder going about *ad libitum*; and vails are never worn. Nevertheless, a pretty, graceful coyness is one of the attractions of the Rajput fair, leading her, when too closely observed, to draw the long, silken *sarri*, pendant always from her head, over her features, until the inquisitive gazer has passed. The costume of Rajput ladies is pretty and graceful, consisting of a long, full-plaited skirt, descending below the knee, a tight bodice of some bright color, and the long *sarri* or scarf of thin silk, fastened in a tasteful knot upon the top of the head, and suffered to float at will over the neck and shoulders. An abundance of gold and silver ornaments, as in every oriental costume, completes the attire.

Among Rajput families of distinction, the house-



CHANDNI CHOWK.—THE SHOPPING STREET, DELHI.

hold bard holds an important place. Not only the sovereign, courtiers, and chiefs, have each an especial bard and poet, but even private families of wealth and position have their own, each keeping the pedigree of his master's house, preserving intact the traditions that belong to the family, and, on grand occasions, reciting the ancestral catalogue with the deeds that have rendered each name illustrious. The very person of the bard is held sacred; and no undue familiarity, still less neglect or injury, is ever permitted toward him; and among the desert tribes he is far more venerated than even the Brahmin priests. He deals largely in astrology also, professing to draw all his deductions, public and private, from the stars; and from their omens and decrees as promulgated by him, there is never a doubt, or thought of appeal. He is the bearer of all important messages in the arranging of treaties and negotiations of every sort, and when he dies, the whole clan mourn his departure as a national calamity, second only to that of their chief.

When, in 1565, Pertab Singh was deposed by the Mogul emperor, Akbar, and after a gallant resistance was driven with his brave Rajputs from

the domain of his ancestors, there remained to him only the territory comprised within the semi-circle of the Gurwa Mountains. But his brave spirit was unconquered, and tradition says, that halting before Chittore, the ancient city of the Ranas, he vowed a terrible vengeance against the invaders of his native soil; and that thenceforward, refusing all the honors offered by the Mogul emperor, as the price of submission to his authority, Pertab, to the very end of his life, waged implacable and uncompromising war against the whole Mogul race. His brave defence of the Dhobarri Pass is well known. With a handful of nobles who had remained faithful to him, and the help of the fierce Bheels he had enlisted as soldiers, he sustained the shock of the imperial forces; and subsequently, by dint of an unfaltering heroism, he recovered by degrees, the whole of Meywar, (which in spite of all odds, the Rajputs have retained), and at last, the powerful Jehanghir was able to conclude a treaty with them, only on their own terms. Tod, in his "*Annals of Rajesthan*," styles the powerful Jehanghir, "the Mogul emperor, a commentator, like Cæsar, on the history of the Sesoudias;" and quotes the language of Jehanghir, "the Supreme

Head of the twenty-two Satrapies of India," as exulting with pride on the treaty concluded with the Rajput king, "he thanks Heaven for having reserved to him the success which neither his immortal ancestor, Baber, the founder of the Mogul dynasty, nor Humayun had been able to attain; and which even his father, the illustrious Akbar, had but partially achieved."

The sixteen *Omras* who surround the Rana at his Durbars are the representatives of the little band of heroes who, for an entire century, valiantly maintained the independence of their flag, without once yielding the day, turning their backs on the foe, or being seduced by the brilliant offers of the emperors. It is said that the poorest Rajput Sesoudia of the present day can trace back the genealogy of his tribe for a dozen centuries at least, and may dwell with pride on the purity of his lineage, unstained by any alliance with the Tartars. Before even the beginning of our era this "race of the sun" appear to have owned an immense territory, and to have reigned over wealthy cities, and luxuriated in gorgeous palaces and superb monuments while many European nations were yet in their infancy, and the very

existence of our Western Continent had never been thought of, by even the wisest heads.

Every Rajput noble has his own standard and coat of arms, and many have names corresponding with the devices emblazoned on their banners. These possess the genuine stamp of antiquity, showing that their heraldry could not have been imported from Europe as some writers have supposed. In the *Máhábárata*, and many others of their sacred books, the heroes are represented as carrying off the banners of their foes; while in Hindu romances, the knights are nearly always distinguished by the devices on their shields.

The Maharajah Ram Singh, of Jeypore, is the chief of the *Kachwas* (Tortoises), one of the principal Rajput clans. They, too, trace their descent from the divine Rama of Aoudha, the ancestor of the Sourjavanses, through his second son, Cush, one of whose descendants built the celebrated fortress of Rhotas in Behar, and took the name of Kachwa. In A. D. 295, Nal Pal, one of their kings, removed westward to Nishida, now Narwar, and their third capital was Gwalior. In 967 Dhola Rae was driven from the country by a usurper, and forced to seek refuge among the Mynas of Dhoundhar, by whom



RUINS NEAR DELHI.

he was very kindly received; and whom, by a long course of treachery, he dispossessed of their country. At the time of the Mussulman invasion the Kachwa kings of Ambir were among the first to seek their alliance; and in the reign of Akbar, Bhagwandas gave one of his daughters in marriage to Prince Selim, afterwards the Emperor Jehanghir. The name of this Rajah is consequently held in reproach, for having been the first to stain the pure, unmixed blood of a Rajput by a union with the abhorred Moslems; and for this act, the clan of Kachwas are to this day regarded as inferior to all other Rajputs.

The Mynas, the ancient owners of Jeypore, were one of the great aboriginal races of India, who, like the Bheels, the Gounds, and Jats, peopled the broad lands since occupied by the Rajputs. The Mynas of Dhoundhar were divided into five great tribes, called Panchwara, and inhabited the whole region of the Kalikho Mountains from Ajmere to Delhi. Their chief towns were Ambir, Khogaum, and Mauch. This race was not entirely subjugated until about the thirteenth century; and they had attained an advanced degree of civilization, but driven back to the mountains, they

have gradually relapsed almost into barbarism, and their wild tribes now spread themselves nearly to the mountains of Central India. All the aboriginal races of Rajputana, the Mynas, as well as the Bheels, and Mhairs, live in villages called *Pals*, which circumstance has given them the generic name of *Palitas*. The habits of the Mynas resemble those of the Bheels. They live by hunting and brigandage rather than agriculture; and they always carry their bows and *lattis* (bamboos, pointed with iron). They have dark, swarthy skins, long, silky black hair, and their features are more refined and intelligent than those of the Bheels.

Bheel is derived from the Sanscrit *bhila*, "separate," *i. e.*, outcast, a name applied to one of the aboriginal races alluded to above, who have from remote ages been described as a distinct people. According to their own traditions, they sprang from the union of the god Mahadeo with a beautiful woman he met in a forest, and whose descendants becoming numerous settled the country of West Candeish, Malwar, Rajputana, the Aravalis, Vindhya, and Salpura Mountains. They still people the whole of Bagur, a part of the chain of the Aravalis, and nearly all the Vindhya.

Along the Vindhya range, from Jāin to West Mandu, almost the entire population are Bheels, though many of the chiefs are descended from Rajput fathers and Bheel mothers, and are known as Chomijahs. One of the most noted of these was Nadir Singh, famous for his murderous exploits. They worship Mahadeo and his consort, Devi, the goddess of small-pox. For other objects of worship they select the several elements, and special maladies ; and for the gigantic tree Mhowa, from which they obtain both oil and spirits, they have a supreme reverence. They rarely erect regular temples, but heap up a mass of stones and smear them with red ochre, then lay on a rudely-sculptured flagstone upon which to deposit offerings, and their sanctuary is complete. Equally simple is their toilette. A single twist of their long hair is wound around the temples to serve as a turban, while the remainder hangs neglected about the shoulders that are bare and bronzed. A single waist-cloth forms usually the entire costume for men, while the women have also their shoulders partially covered, and a succession of bangles and braeelets reaching, the former from knee to ankle, and the latter from wrist to elbow. Denounced

for centuries as thieves and outlaws, the Bheels, in bitter sarcasm, style themselves "the thieves of Mahadeo," and declare perpetual enmity against the Hindus, who have banished them from their legal rights. Withdrawing into inaccessible districts, and sheltered in their fastnesses from the strong arm of the law, they live apart from the residue of mankind, pay tribute to none, make terrible reprisals on those who injure or offend them, and scatter terror among merchants and travellers who pass their way. Their "pals" or villages are always built on heights commanding the roads; each house is a fortress of itself, looking, as it stands perched on the very summit of some abrupt cliff, like a gigantic aerie, and every chief of a clan is the commander of a troop of brigands. When danger threatens, the clans make common cause—the women, children and cattle are sent to the ravines for safety, while the men either sally forth to meet their foes, or launch their arrows at them from an intrenchment of cactus and boxwood. Sentinels are always on the lookout for danger, and for "game;" and not a movement along the road escapes their observation.

Treated like wild beasts, hunted down, denounced and defamed by the Brahmins, whom they abhor and denounce in return, they seem in a great measure to have forgotten their ancient civilization, and have fallen into the state of degradation, in which they are found at the present day. In their legends and traditions, however, they have preserved many memorials of their days of renown, when their rule extended over fertile plains as well as rugged mountains. One of these legends seems to explain the origin of the hatred existing between the Bheels and Brahmins. The legend says: "A Brahmin one day chanced to meet in the jungle a natural son of Mahadeo, wandering about in search of food. As he was very black, and of giant strength, the Brahmin sneeringly called him, '*Nichadi*,' or Bheel, *i. e.*, 'outlaw,' and charged him with the murder of Nandi, the sacred ox of the god. This scion of divinity, indignant at the wanton insult, slew the offending Brahmin on the spot, and returning home boasted of the exploit to his people, who adopted thenceforward the name of 'Bheel' in commemoration of his deed." The Brahmins choose to aver that the ox was verily slain, and

the crime of all most odious in the eyes of a Hindu really committed by the son of the very god the Bheels worship; while the proud Bheel scorns to disavow the base slander, but declines nevertheless to submit to the yoke of the imperious Brahmin; and so the two are at perpetual variance. Despite their outlawry, the Bheels have noble traits. They are said to be very humane to their prisoners taken from other races, showing them the hospitality due to strangers and guests. They are likewise excellent husbands; and wives exercise considerable influence in the domestic *ménage*. The Bheels are noted also for their grateful remembrance of favors received; and for the faithful observance of promises. The point of honor is carried so far that they have been known repeatedly to allow richly-freighted caravans to pass unmolested, solely because a safe conduct had been innocently promised by some of their own little children; or their protection invoked by the travellers themselves. They have no prejudices of caste, nor any in regard to food, for their several tribes intermarry with each other, and frequently also with the Rajputs; and they eat any food they

find agreeable or convenient, irrespective of its source.

The pure Bheels are said to number about two millions in India, besides many thousands of Bhilalas, a mixed race, the progeny of Rajputs and Bheels who have intermarried. The Bheels are of medium height, and more robust than the average Hindu, though less graceful in carriage. They are remarkably strong, athletic, and skilful in the use of their bows and arrows, using them even in tiger and panther hunting, and readily hitting their mark at twenty or twenty-five yards distance. The Bheel women, as a rule, are of a handsome type, fairer than the men, more elegantly formed, and extremely dignified and stately.

The Bheels joined in the Indian mutiny of 1857 and 1858; and Lieutenant Henry, Superintendent of Police, was killed in endeavoring to dislodge them from a strong position in Candeish. In another engagement, fought January 20, 1858, near the frontier of the Nizam's territory, where the Bheels were strongly entrenched, the English lost fifty European soldiers and officers. At other points, however, when friendship and protection had been shown them by the English, they evinced

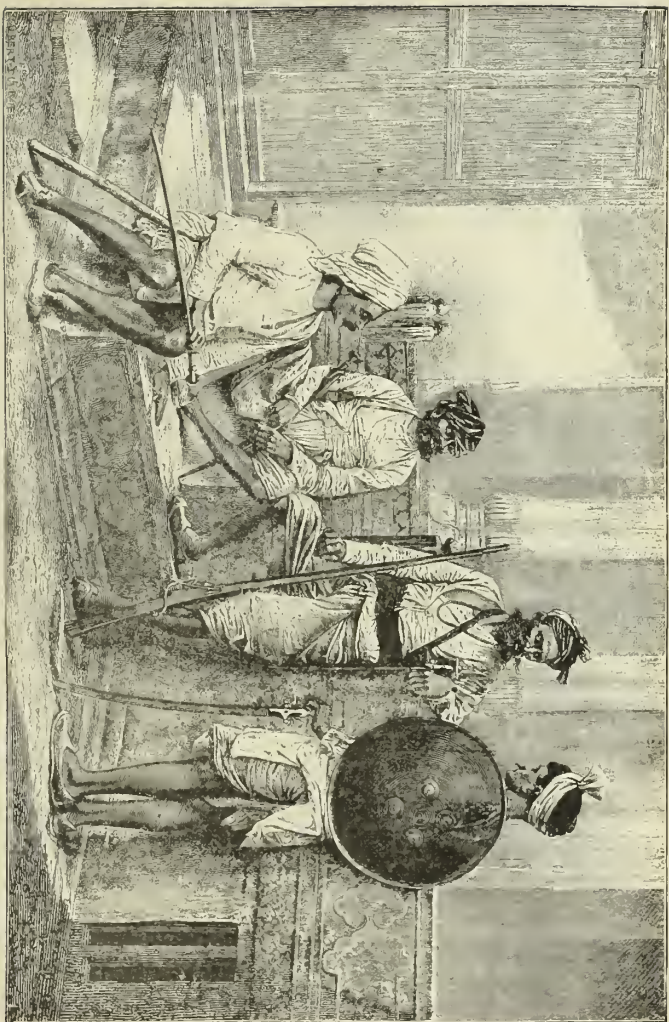
their appreciation of these favors by protecting their allies when menaced by mutinous seapoys; and some of the Bheels who entered the British army rendered faithful and effective service. The British Government has, in return, endeavored to put a stop to the Rajput raids that formerly proved so destructive to the crops and villages of the Bheels. The attacks of the Rajputs were nearly always made when the mountaineers were away on some distant expedition, from which they would return to find only a smouldering heap of ruins in lieu of their growing crops and picturesque "pals." Both of these turbulent races, the Bheels and the Rajputs, though at first somewhat restive of control, from whatever source, are gradually, under the influence of wise laws and the stringency of military discipline, toning down from their predatory habits into more peaceful and law-abiding communities.

CHAPTER XVII.

THE MOGUL EMPIRE — FROM BABER TO AKBAR.

THE reign of Baber, the first Tartan Emperor who attempted to reside among his Indian subjects, was by no means a welcome one to the Rajputs and chiefs of his new domain. Very many of them were in open rebellion, and boldly defied him; and nearly all had availed themselves of the recent disturbed state of the country to act independently of any "Paramount Power," and were not disposed to resign to the new-made emperor any of their recently acquired prerogatives. But Baber's early experiences had taught him how to conquer rebellious princes; and he had reached the throne of Delhi through too many victories to have any fear of future defeat. His father, who had been Sultan of Khokan, dying

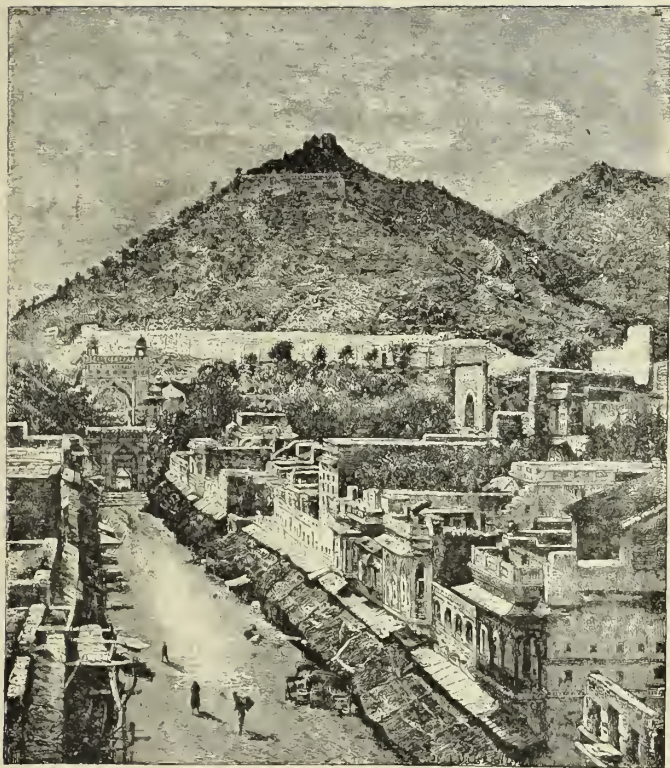
when Baber was a lad of twelve, his uncle, the Sultan of Samercand, had seized the patrimony of the youthful sovereign ; but Baber, with a spirit and bravery beyond his years, asserted his rights, and maintained them against his far more experienced relative for several years. Becoming involved in disputes with several of his neighbors, at the same time, they united against him, and Baber was compelled to seek safety in flight. With only three hundred followers, he took refuge in Khorasan, and was for several years involved in dissensions concerning his paternal domain. After enlisting in his service a large company of Moguls in addition to his Afghan troops, Baber, in 1519, crossed the Indus, and conquered several towns in the Punjaub ; but no further attempt was made on India for nearly five years. In 1524 he advanced to Lahore, which he captured ; but afterwards formed an alliance with its Rajah, for the subjugation of other provinces. His next advance was to Paniput, the “ battle-field of India,” fifty miles from Delhi, where he fought the great battle that gave him an empire, and left Ibrahim Lodi, the last of the Afghan monarchs of India, dead on the battle-field. Baber’s lieutenants occupied



RAIPOOS WARRIOR CASTE.

Delhi and Agra, while his son, Humayun, routed another Afghan army, and Baber marched southward and gained a decisive victory over Rana Sanka, the most powerful of the Hindu princes. From this time Baber busied himself in quelling insurrections, and reducing his refractory Rajahs and governors to obedience. The Afghan chiefs and Hindu troops fought with great valor, and disputed every battle with the energy of desperation. Several times Baber, who was always in the thickest of the fight, came near falling into the hands of the enemy ; but his usual good fortune never forsook him ; and it was without even a wound that, at the end of four years' hard conflicts, Baber set himself to the reconstruction of his extensive dominions, with nearly every province once more under the dominion of Delhi. He had roads built and repaired, with way-stations for the accommodation of travellers ; caused a new survey of lands, with reference to equable taxation, planted gardens and fruit trees, and established a line of post-houses from Agra to Cabul. All these improvements, in addition to the founding of an empire that lasted nearly three centuries, was the work of that brief reign of only five years, four

of which were spent in warfare. But now that all his projects seemed fulfilled, and all the plans he had formed brought to a happy conclusion, Baber saw that he was not to live to enjoy his successes. A life of many vicissitudes, with great physical fatigues and the hardships of camp life, had made inroads upon his constitution not to be shaken off; and conscious that his end was approaching, he made judicious arrangements for the future government of the country, which he bequeathed to his son Humayun, and expired in December, 1530, in the forty-eighth year of his age, having reigned over India years five only. To great political and military abilities, Baber joined literary tastes and accomplishments of no mean order. He wrote a history of his own life in the Mogul language, which has been translated into English; and so far as his busy life of warfare permitted, he encouraged men of letters about his court. Humayun inherited his father's talents and virtues; and few monarchs have ascended a throne with more brilliant prospects of success. The empire seemed firmly established; the turbulent nobles were once more at peace with each other and the supreme government; the revenues



THE BAZAAR OF KHOJA SYUD, AJMERE.

were in a flourishing condition ; and the young king himself had so well profited by his father's training and example, both as general and statesman, that he seemed admirably adapted to fill with credit to himself, and to the happiness of his people, the exalted position to which he was called. But his mild, peace-loving character was not sufficiently in unison with the warlike age ; and his literary and social tastes were too far in advance of his restless, turbulent nobles, who could adapt themselves only to an iron rule. It shortly became necessary for him to undertake an expedition into Guzcrat, and another into his Afghan territories ; and though in both he was victorious, he came near falling a victim to treachery. Then his two brothers revolted, and making common cause with several restless chiefs, they incited a formidable rebellion against him. After several unsuccessful attempts to restore order, Humayun took refuge at the court of Persia, where he was cordially welcomed, and assistance promised him against his enemies. Sixteen years however elapsed before he re-entered Delhi in triumph ; and then he lived only a brief period to enjoy the restoration of his kingdom. Walking on a terrace of his palace, his

foot slipped and he fell to the ground, so severely injured that his death followed in a few days. Akbar, his son and successor, was then only thirteen years of age, and as usual among those turbulent chieftains on the death of a sovereign, insurrections and revolts broke out in various parts of the empire. The good order restored by Baber had failed utterly under the less successful administration of Humayun; and especially during his long absence from the country, many states threw off their allegiance entirely, and now refused to submit to the sway of the boy-king, whom they deemed wholly unequal to the enforcement of his claims. But the youth and inexperience of Akbar found adequate compensation in the ripe years and mature wisdom of his distinguished vizier, Behram Khan, the general and prime minister of his late father; while the budding genius of Akbar himself, that rendered him afterwards so illustrious, soon began to be recognized.

The ceremonial of coronation was scarcely over when Behram, accompanied by the youthful sovereign, set forth with the utmost energy and determination to bring the refractory Rajahs to their

duty. Hemu a powerful Hindu prince, who had assumed the title of emperor on the demise of Humayun, was the first to be reckoned with. Hemu, with a powerful army of the bitterest foes of Mohammedan rule, was strongly entrenched at Paniput, and they fought with the desperate energy of religious fanaticism ; but victory declared in favor of Akbar ; and Hemu, wounded and a prisoner, was brought to the royal tent, where Behram requested the emperor to strike the first blow at the usurper as a signal for his death. But the brave young monarch refused to strike a wounded man and a prisoner, and this so enraged the vizier, that he struck off the head of the captive with his own hand without waiting for the formality of a regular execution. This victory was followed by others in rapid succession, till Delhi, Agra, the Punjaub, Guzerat, and Bengal were all brought back to their fealty. The strong fort, Chittore, in Meywar, was also besieged and taken after a gallant defence. Its rich jewels and royal treasures too, were carried off by the captors ; but Oudey Singh, its brave defender and most precious treasure was never taken, and the country continued to hold out against Akbar during his

entire reign. Chittore is a fortified town, built on the summit of an isolated peak, about three miles from the Pathar Mountains. It was the ancient capital of Meywar, built by Chitrung Mori, the Puar king; and for several centuries it was the only important town that was able to hold out against the encroachments of Moslem power. The plateau on which it is built lies southwest and northeast, and is about three miles long, at a varying height of from two hundred and fifty to four hundred feet above the plain. It is a naturally strong position, surmounted by admirable works, the sides of the mountain being perpendicular, and a line of embattled ramparts, supported by large round towers, running along the edge of the precipice, render it almost invulnerable. Nor could it be reduced by famine, being well supplied with water from numerous reservoirs, and containing also immense store-houses and granaries. Yet, despite all these advantages, Chittore has been oftener reduced by siege than almost any other town in India. Its weak point is a little plateau on the south side of the mountain, and this has in every instance been the successful point of reduction. Tradition says that this plateau was

erected by Sultan Ala-u-din, as the place from which to make his assault in 1303, and that the garrison succumbed to his forces after resisting a siege of twelve years. It was also from this point that the Maharajah Seindia bombarded the town. in 1792. Dense forests, full of ferocious beasts of prey, surround the base of the mountain, except the small portion occupied by the town of Toulaiti, about half-way up the western side. There is only one entrance to Chittore, which is defended by seven gates placed at intervals up the ascent. Between the third and fourth is built a small cenotaph of white marble, to mark the spot where the two heroes, Jeimul and Puttore, fell during the siege of the town by Akbar; and near by is the tomb of Ragonde, another martyr of the Rajput cause, who is now worshipped as a demi-god. Indeed, the whole history of Chittore, as recorded by its bards, and handed down by tradition, is one of touching devotion and almost unparalleled heroism on the part of the Rajputs—even the gentler sex vieing with their husbands and fathers in love and zeal for the honor of their devoted city. More than once the entire garrison has perished to a man, kings and princes have calmly laid

down their lives for their country, and gentle women, with their tender babes, have faced suffering and death by violence and by the still more cruel "sacrifice of Johur," without a murmuring word.

Among the numerous monuments of this once famous city, perhaps the most noted is the Kherut Khoumb, or "Tower of the Victory of Kho-umbhou," erected by the Rana of that name to commemorate the victory gained over the allied armies of the Sultans of Malwar and Guzerat. The Kherut is a square tower of singular beauty, more than a hundred feet high, built in nine stories, and once profusely adorned with superb balconies, sculptures, mouldings, and cornices, some of which yet remain ; but many have been destroyed by the vandalism of Moslem invaders. The ninth story, which serves the purpose of lantern tower, is surmounted by a modern dome, the ancient one having been destroyed by lightning. Here were also laid up the slabs of white marble containing the records of the genealogy and chief acts of all the Ranas. Of these, but one slab remains, which records a fulsome tribute to the builder of the tower, and the date of its erection,

1307. According to the accounts of the time, the building of this superb tower cost ninety lacs of rupees, or \$4,500,000; and that at a period when the proportionate value of money was so much greater than in our own day.

Among other remarkable monuments, are the palace of the Puar king, Chitrung Mori, the founder of Chittore, which is the oldest edifice in the fortress; the palace of the patriotic Bhimsi, and his beautiful queen, Pudmanee; and near the sacred fountain of *Gaee Moukh* or the "Cow's Mouth," is an aperture in the rock that leads into the immense subterranean galleries, called by the Hindus, *Rani-Bindar*, "Queens' Chamber." It was in this cavern that the peerless queen, Pudmanee, and all the other women of Chittore, amounting to several thousand in number, sacrificed their lives rather than to fall into the hands of the Moslem invaders of their country, at the sacking of Chittore by Ala-u-din in 1290. After the most gallant but unsuccessful defence, the brave Rajputs filled the subterranean apartments of the *Rani-Bindar* with inflammable materials, and on these were heaped all the women and children, the jewels, diamonds and treasure, all that

their Moslem foes would care to possess, and the torch being applied, all perished together. This is the "Sacrifice of Johur" — never resorted to but in such desperate cases, to save women of rank from being dishonored.

When their most precious possessions had been thus provided for, the gates of the fortress were thrown open, and its last defenders, with the Rana at their head, rushing with drawn swords upon Ala's army, perished to a man, though not without inflicting a terrible vengeance on the Moslems, whom they hacked and butchered without mercy, probably ten for one. On entering Chittore, the Sultan found only a silent and deserted town, over which hung a cloud of fœtid smoke, rising out of the vaults where all that he had coveted lay in smouldering ashes. His avowed object in laying siege to Chittore, both in 1275, and again in 1290, had been to possess himself of the beautiful queen Pudmanee, whose wondrous graces of person and character are still handed down by tradition. Twice the Moslem conqueror had been foiled by this lady fair : first, by a well executed *ruse* on her part, and this time by her self-immolation ; and his rage vented itself in the demolition of all the

buildings within the fortress, save only the palace where the beautiful queen had perished.

When this grand, invincible people had again rallied from their disaster, and Chittore phoenix-like had risen from the ashes of desolation to a higher prosperity under the glorious reign of Khoumbhou, the builder of the tower that bears his name, and of numerous other stately architectural wonders, Chittore was again besieged in 1537, by Sultan Bahadour Bajazet, king of Guzerat. This time, the fortress of the devoted city was undermined, taken and again sacked; but not until the brave garrison had fallen almost to a man, and their wives and daughters, more than a thousand in number, led by the queen Kurriaveti, had immolated themselves, by taking their position on a rock that had been undermined, when firing the train, they all perished in an instant.

Twenty years later, in 1557, having once more risen from its ruins, Chittore was again besieged, this time by Akbar. He was at first repulsed with heavy loss by Oudey Singh and his brave Rajputs; but the little garrison was finally overpowered by numbers, fighting as they were against the whole force of the Tartan emperor. The

flower of the Meywar chivalry were cut to pieces ; the widow of one of the Omras, who, taking her dead husband's place, went out to battle beside her son, a youth of sixteen, and her young daughter-in-law, fell fighting bravely while both lay dead before her : two heads of tribes, Jeimul and Puttore, defended the sacred city with a bravery remembered even to this day by Moslems as well as Rajputs ; and at last Jeimar, when he had been mortally wounded by the hand of Akbar himself, gave the signal for the Johur, and nine queens, five princesses, and more than a thousand other women, together ascended the funeral pyre, while their last defenders, satisfied that their honor was preserved, rushed to meet death in the battlefield. When the city fell into Akbar's hands, he caused the immolation of every living thing found within its borders, not sparing even its beautiful monuments from desecration and defacement. But the race that had proved such invincible opposers of Moslem rule could not be extinguished. Besides those scattered over the mountain villages, the illustrious Rana Oudey Singh had escaped with a band of brave adherents ; and he shortly

after laid the foundation of Oudeypore, "City of the Rising Sun," to commemorate his name.

Chittore, the invincible, was deserted, and this royal abode that for a thousand years had towered above all the surrounding region, has become the haunt of wild beasts, with its sacred places desecrated or in ruins. Formerly it was called the "Holy Town," but now, though still considered a sacred place of the former times, "it is given over to evil spirits, and the Ranas are solemnly forbidden to enter its precincts." Not one of them has set foot on the rock since Oudey Singh left its horrors on that fatal day; and "those who have attempted to enter the desecrated town have felt themselves repelled by an unseen hand."

The great conqueror returned from the reduction of Chittore with more than ordinary elation, though nearly all his military expeditions were crowned with success. But the cruel and jealous spirit of his vizier, Behram, grew more and more unbearable, till Akbar found it necessary to dismiss him, and, as the least objectionable method of doing so, sent him on a pilgrimage to Mecca; and on the road thither he was assassinated by one

of the many enemies he had made by his imperious and unjust despotism as vizier.

A war with the Afghans of the North-eastern Provinces followed Akbar's other aggressive movements; and then one with Cashmere, both of which were soon "compelled to accept the terms offered them, namely, complete subjection to Akbar's authority." His power was now firmly established throughout the whole of Central India; and Cashmere seems from this time to have been the summer residence of the emperors of Delhi, so long as this monarchy lasted.

CHAPTER XVIII.

THE MOGUL EMPIRE — FROM AKBAR TO SHAH JEHAN.

IN 1596, the Deccan became the scene of Akbar's military exploits. Several of his generals were first dispatched to different fields in that country; and after about two years, he joined them at the scene of operations before Ahmed-negar.

This city was founded by Ahmed Nizam Shah, in 1493. It was a part of the Tartan empire from 1634 to 1707, when it was captured by the Mah-rattas. In 1797 it was taken by Scindia, and six years later was wrested from him by General Wellesley. Soon afterwards, it was restored to the Peishwa, and did not revert to the English until 1817. Its fortress is considered one of the

strongest in India, being surrounded by an impenetrable hedge of prickly-pear, in addition to its stone walls of thirty feet high. Akbar's purpose was not to destroy the city, but to compel the reigning princes to submit to his authority; and this end he fully accomplished before quitting the Deccan, which he left in the hands of his minister, Abul Fazl, whilst he proceeded with all speed to Agra. "This was rendered necessary by the rebellious conduct of his oldest son, Selim, who, instigated by bad advisers, and under the influence of opium and wine, had seized upon Allahabad and declared himself king of Oudh and Behar. This rupture was, however, healed shortly afterward; Selim was declared heir to the throne, admitted at court, and permitted to wear royal ornaments." *

Akbar was now on the verge of sixty, and the exposures and hardships of his military life were beginning to affect his health and bring on premature infirmities. For several years he continued to have frequent and severe attacks of illness, one of which terminated his life, in the autumn of 1605, when he had just completed the sixty-third year of his age, and had entered the fiftieth of his

* Malcolm's "Indian Mutiny."



THE TEMPLE OF MAHADEVA, KAJRAHA.

reign. Nearly his whole life had been passed in warfare ; yet he found time for the exercise of the arts of peace, and it was often said of him that “he deemed no department of his government, and no details of his vast and splendid establishment too insignificant to deserve its special share of regular attention.” While possessed of great military genius, he was also a lover of science and literature, encouraged learning, instituted schools, promoted commerce, improved the roads, reformed the revenue laws, diminished the taxes of his people, and gave the fullest liberty of conscience, allowing no man to be persecuted for his religious creed or practice. His eldest son, Selim, was with him during his last days, and received from his dying hands the royal scymeter. No opposition was made to the succession of Selim, who, under the title of Jehanghir or “Conqueror of the World,” ascended the throne rendered immortal by Akbar’s brilliant reign. The first trouble of the new monarch was caused by the rebellion of his own son, Khosru, who proceeded with a body of troops he had levied to seize on the city of Lahore ; but he was defeated in the very first engagement with his father ; was taken back to the



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SAMBHOO SING. THE MAHARANA OF MEYWAR.

capital loaded with chains, and kept close prisoner for a year. Lahore was in its glory then, as seen by Lalla Rookh, when "mausoleum and shrines, magnificent and numberless, affected her heart and imagination, and where death appeared to share equal honors with heaven." Now many of the old monuments have disappeared, and others have been changed, as for example, the magnificent tomb of a cousin of Akbar has been converted into a very commodious residence for the lieutenant-governor, and other mausoleums were used as dwellings for Seikh officers before the English came into possession. The flat roofs and carved lattices give to Lahore of the present day an aspect rather of Cairo than India; and there is, all over the city, with all its gayety and splendor, a quaint admixture of Tartar dwellings and soft oriental scenery, and of many nations, with costumes and linguals innumerable. This city is supposed to have been founded sometime during the fourth or fifth century of our era, but it was not until the reign of Akbar that it attained any supremacy. Jehanghir was fond of it as a residence, and fixed his court here in 1622, a court graced by the peerless Nour Mahal, "Light of the

Harem," whom Jehanghir had wedded in 1611. She was the widow of a late governor of Bengal, and had won the emperor's regards by her great beauty and accomplishments. She is said to have exerted an extraordinary influence over this proud potentate; but she was less a favorite with his sons. Especially was she disliked, and her undue influence suspected as being opposed to his interests, by the third son, Korrun, afterwards Shah Jehan, the successor of Jehanghir. So restive did the prince become under her influence and plottings, that at length he left the court in indignation, and raised the standard of revolt by laying siege to Agra. In this daring attempt he was defeated with heavy loss, but he refused the proffered reconciliation of his father and continued to absent himself from court, awaiting opportunity for a new outbreak. About this time a difficulty with Mohabet Khan, the governor of the Punjaub, occurred, of which, also Nour Mahal was the chief cause, and which came very near proving fatal to the emperor. Mohabet so far succeeded as to get possession of the person of Jehanghir. He was, however, released by a well-directed *ruse* of Nour Mahal; and a reconciliation was then effected be-

tween the emperor and the governor, who was placed at the head of an army, and dispatched to the South against Shah Jehan, who still continued in open revolt. But Mohabet, instead of attacking the young prince, united with him against their common foe, Nour Mahal.

While affairs were in this posture, 1627, the emperor, whose health had for some time been in a precarious condition, set out for Cashmere, intending to spend a month or two in resting and recruiting among the mountains. But the change proving unfavorable, his physicians directed an immediate return to a warmer climate. As a last hope he was conveyed toward Lahore, but expired suddenly on the way to that city, in the sixtieth year of his age, and the twenty-second of his reign. It was during the reign of this monarch, in 1615, that the English Embassy, under the guidance of Sir Thomas Roe, visited Ajmere, the object being to form a treaty of amity with the "Great Mogul," as the emperor was then called. Sir Thomas spent some three years in the country, and wrote a most vivid description of the court of Delhi, and the state of the country at that period. This work contains frequent allusions to the

emperor Jehanghir, and his luxurious mode of living, as well as many incidents of his private life and character. The great wealth of this monarch may be judged from several circumstances mentioned by Sir Thomas Roe, among others, the gifts presented by him to the bride of one of his sons, namely : “ A pearl necklace valued at \$300,000, a ruby worth \$125,000, and a yearly maintenance of \$150,000.”

As soon as tidings of the emperor's death reached Shah Jehan, he repaired by forced marches to Agra, taking Mohabet with him, and there caused himself to be proclaimed. There was an attempt at resistance made by Nour Mahal, with the hope of securing the sceptre for her protégé, Shah Riah, Jehanghir's second son, but without effect. At the first encounter, Nour Mahal's forces were defeated and her favorite slain, and she soon after retired to private life; while Shah Jehan was left in quiet possession of his inheritance, an empire and a throne, with the beautiful Agra for his capital, A. D. 1627.

Agra was only an insignificant Jat town when the emperor Secunder took possession of it in 1488; and it was more than a third of a century

later, when Shere Shah, who had been the rival of Humayun, and succeeded in driving him into exile, built the citadel around the palace. The splendor of Agra dates back no farther than the reign of Akbar, who, in 1556, made it his capital, under the name of Akbarabad, and enriched it with many monuments. By him the old Pathan fortress was razed to the ground, and replaced from the very foundations by a vast citadel, with marble palaces and mosques; while his successors, Jehanghir and Shah Jehan, endowed Agra with the Etmaddowlah and the wonderful Taj. But when the beloved wife, the empress *Mumtazi Mahal*, for whose mausoleum the Taj was erected, had been laid away among its splendors, the sorrowing emperor forsook the royal abode her presence no longer graced, and took up his residence at Delhi, which has since been the sole capital of India, as it had long been one of the imperial residences. In 1761, Agra was sacked by the savage Jats of Souraj Mull; about fifteen years later the Mahrattas carried off what the Jats had spared; and in 1803 the city was taken from Scindia by General Lake, and has since remained under the control of the British Government.

During the Seapoy rebellion of 1857, most of the European houses were destroyed; but the English and other foreign residents took refuge in the fort, and maintained a gallant defence until relieved by Colonel Greathed. Its population, which had greatly diminished under its various reverses, has rapidly increased of late years, and now numbers about two hundred and fifty thousand.

Agra is held in high veneration by the Hindus, as the city of the incarnation of Vishnu, under the name of Parasu Rama. Agra, now the capital of the northwest provinces, is noted throughout India for its superb monuments. The city is situated on the right bank of the Jumna, and is connected by various railways with Bengal, the Punjab and the Deccan, and holds commercial intercourse also with Rajputana and the Doab.

It is a bright, clean, cheerful city, its dwellings comparatively new, though built in the main from *débris* of former buildings from the times of Akbar, on to the conquest of the city by the English. In the southwest section, almost a mile from the city proper, are the English cantonments, containing besides the barracks, bazaars and churches for

the troops, many fine mansions surrounded by gardens and green lawns. The great fortress of Akbar is in the southern section. It is built mainly of red sandstone, and looks imposing, but is by no means formidable, and could not stand against a sharp cannonade, as was proved by General Lake's siege in 1803.

The Jummah Musjid or Cathedral Mosque of Agra, is a superb structure of the time of Akbar, and built of red sandstone and white marble, standing on a marble terrace, and the whole surmounted by three Mogul domes of great height.

The Dewani Am or "Palace of Justice," was once a grand palace built on the plan of the Dewan Khas of Ambir; but it is now the arsenal of the citadel, and the "Court" is filled with cannon and shot. Among the curiosities collected there by the English, are the throne of Akbar, and the celebrated gates of Somnath. The throne of Akbar is a long seat of marble inlaid with precious stones, and surmounted by a graceful canopy of white marble. "The gates of Somnath" are two heavy doors of finely-carved wood, four yards high. In the beginning of the Christian era, they guarded the entrance to the temple of Krishna at

Somnath in Guzerat; but in the tenth century, Sultan Mahmoud, the fierce iconoclast, after destroying all the idols of Somnath, and pillaging the town, carried off these gates to his capital at Ghazni. The Brahmins offered immense bribes for the redemption of the image of Krishna, but the Sultan destroyed it with his own hands, and in doing so, found within it, jewels of immense value. So it is probable the pious Brahmins had other motives besides a holy veneration for the image of their god in wishing to rescue it from the hands of the Moslems. After the conquest of Afghanistan, when Ghuzni fell into the hands of the English, Lord Ellenborough removed these gates to Agra, and made them the subject of a grand proclamation. Behind the arsenal is the imperial palace, in a perfect state of preservation, consisting of numerous pavilions, with gilded domes, connected by terraces, galleries and castellated walls, all built of the pure white marble of Rajputana; and the courts are still planted with flowers, the plats intersected by numerous small canals. The interior of the spacious apartments is adorned with exquisite mosaics, and the windows are half-closed by curtains of marble, so finely carved as to repre-

DURBAR OF THE MAHARAJAH OF REWA, AT GOVINDGURH.



sent lace. The emperor's bath-room has panels of *lapis-lazuli* inlaid with gold, silver mirrors and fountains, and all the appointments that the most sensuous taste could contrive.

On the terrace fronting the Dewan Khas, is a large slab of black marble, where Akbar the Great used to sit to administer justice to his people. The slab is broken in half, and in the centre are two red spots. Tradition says that when Agra was taken by the Jats, in 1761, Souraj Mull seated himself on this slab, which immediately gaped open and blood was seen to issue from the aperture; and years afterward, when Lord Ellenborough made the same attempt, the stone broke quite in two. Near the imperial seat is a smaller slab of white marble, designed for the court buffoon, who used to mimic every action of the emperor.

The Taj was built by the emperor Shah Jehan, as a mausoleum for the empress Mumtazi or Mumtaz Mahal, his favorite wife, who died in giving birth to her eighth child, the princess Jehanara. In the great cemetery around the mausoleum of Nizam-u-din, on the road to Delhi, not far from

the Kootub, is the tomb of this princess, the Begum Jehanara, on which is inscribed the epitaph :

“ Let no rich canopy cover my grave,
This grass is the best covering for the poor in Spirit,
The humble, transitory Jehanara, the disciple of the holy men
of Cheist,
The daughter of the Emperor Shah Jehan.”

But despite this humble prayer, the dust of this royal lady reposes in a regal sarcophagus, surrounded by a screen of marble.

The Empress Muntaj Mahal, famous alike for her beauty and her talents, inspired in her husband such supreme love and admiration that he resolved, after her death, to raise to her memory the most beautiful monument that had ever been built within the memory of man. After long consultation with all the architects of the countries around, the plan of Isa Mohammed was adopted, and the building was begun in the year 1630. Its construction occupied twenty thousand men for twenty-two years; and nearly every part of the empire was levied on for the various materials used. Rajputana furnished the marble and pink sandstone, one hundred and forty thousand cart loads in all; the jaspers came from the Punjaub, cornelians from Broach, turquoises from Thibet

agates from Yeman, coral from Arabia, Onyx from Persia, *lapis-lazuli* from Ceylon, garnets from Bundelcund, diamonds from Punnah, chalcedonies from Arabia, rock-crystals from Malwar, sapphires from Columbo, and conglomerates from Jesulmore, Gwalior, and Sikri. Outside these gratuitous donations, and the forced labor of workmen, the cost of the Taj was estimated at three millions of dollars. Almost every visitor to the Taj essays a description of what he in the very outset admits to be indescribable. Yet as there are thousands of readers who are not travellers, and who cannot therefore see the Taj for themselves, the following statistics are given as a means of judging of the size and proportions of this most wonderful monument.

The Taj, which is built near the banks of the Jumna, about a mile east of the fort, stands on a terrace of pink sandstone nine hundred and sixty feet long, and three hundred and eighty feet wide, one end being laved by the Jumna, and the other rising a few feet above the level of the garden. In the centre of this terrace stands a superb platform of white marble which is fifteen feet high, and two hundred and eighty-five feet on each side.

This forms a pedestal for the mausoleum itself, an irregular octagon, its longest sides measuring one hundred and twenty feet. It has a terraced roof, with a pavilion at each corner, and a magnificent dome in the centre, its golden crescent rising two hundred and seventy feet above the level of the river. Each façade is pierced with a high Saracenic gate, flanked on the outer side by two rows of niches ; and every line and proportion has been calculated with such consummate art, that not the slightest defect can be detected. One lady, while gazing on this wonderful structure, said to her husband : “ I cannot criticise, but I can feel in such a presence as this ; and I know I would willingly die to-morrow to have such a tomb as this Taj.” Others have said, or written : “ The Taj was built by Titans and finished by goldsmiths.” “ The inspiration was from heaven, and the execution worthy of the conception.” “ A poem in marble !” “ The sigh of a broken heart !” “ Poetic marble arrayed in eternal glory !” “ Too pure to be the work of human hands !” The entire edifice, from base to summit, is built of pure white marble, inlaid in mosaics, forming inscriptions, arabesques, and devices, all arranged with ex-

quisite taste, and perfect conception of tints and shades ; every particle of inlaying done with the patient care and unwearying assiduity of a Chinese artist. The beauty of the interior surpasses, if possible, the outside ; ceiling, walls, and tombstones being one mass of mosaics, representing birds, flowers, and fruits. The tombs of the empress and Shah Jehan are in the centre of the hall enclosed by a marble screen of lace-work, through which the subdued light is reflected in mellow tints, and a tender, musical echo, as from fairy-land, falls softly on the ear. This echo is caused by the dome being completely closed by the ceiling of the hall, thus forming a gigantic whispering gallery. Among other decorations of the interior, is the entire letter-press of the Koran from beginning to end in exquisite mosaics of costly gems.

The left bank of the Jumna is connected with the town by a viaduct and railway, quite a little village having sprung up on that side of the river. Near by is the famous *Etmaddowlah*, the mausoleum erected in 1610, by the emperor Jehanghir, over the tomb of his father-in-law, Kevaji Acias, grand Akmet-oud-dowlah, (of which Etmaddowlah

is a corruption), a treasurer of the empire, and father of the famous Nour Mahal, Jehanghir's favorite wife.

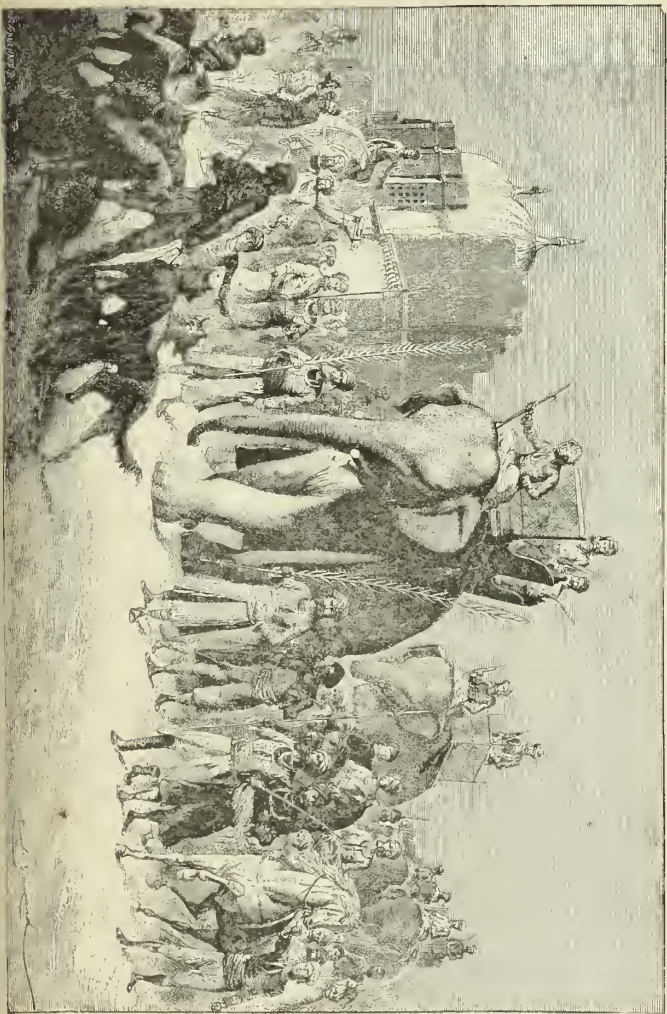
The Province of Agra is one of the six north-western provinces of British India, that together constitute one of the ten administrations into which India is divided. It contains an area of nine thousand four hundred and seventy-nine square miles, with a population of about four and a half millions, mostly Hindus. The land, though generally flat and arid, is well watered by the Ganges, Jumna, and Chumbul, and by means of irrigation produces good crops of grain, cotton, indigo and pulse.

CHAPTER XIX.

THE MOGUL EMPIRE — AURUNGZEBE.

THE reign of Shah Jehan was marked from its very beginning by the greatest extravagance and extreme love of display. Beautiful and costly buildings were erected; and the anniversaries of his accession were kept with a profusion of outlay that was unusual even in those days of oriental lavishness. The first of these celebrations is said to have cost nearly ten millions of dollars. The city of Delhi was rebuilt by him, in a style of wondrous beauty and on an extensive scale. His famous peacock throne, the wonder of his own age, and of many succeeding ones, was one blazing mass of precious stones, diamonds, sapphires, emeralds, rubies, opals and pearls, so arranged as to represent the plumage of a peacock in its natural

state. This superb throne is said to have cost thirty-two and a half millions of dollars. The revenues of his kingdom must have been immense, for with all his profuse expenditures, and costly wars, there was at one time an accumulation in his treasury of coined money not less than one hundred and twenty millions of dollars, besides fabulous quantities of costly jewels and massive gold plate, and adornments of the state apartments. Despite his undutiful conduct prior to his father's death, he was as a sovereign most exemplary in the performance of public and private duties, in which he displayed uniformly a wise consideration, united with a generous liberality. Even the large sums expended on the throne and the Taj, his two most costly works, gave employment and the means of living to thousands of his subjects, to whom it was undoubtedly better to pay wages than alms. As a ruler, a warrior and a legislator, he has had few equals among oriental monarchs; and despite his lavish outlays, unequalled by those of any of his race, his people were subjected to no extra taxation for a single time during his reign of thirty years, but were in



THE START FOR THE HUNT IN INDIA



the main more lightly burdened than any of their ancestors had been.*

The chief military exploits of this reign were the effectual repulse of the Uzbee invaders of Cabul, who were driven back with frightful loss ; the summary chastisement inflicted on the Afghan general, Lodi, in his repeated invasions of the Deccan ; and the quelling of various internal dissensions and revolts. Less happily ended some difficulties with the Mahratta chieftain, Sevaji ; and several acts of insubordination on the part of Aurungzebe, the emperor's third son, culminating at last in a severe encounter between the three princes : Dara, the eldest son on one side, with an army of some fifty thousand horse, and the younger princes, Morad and Aurungzebe, on the other, with a somewhat smaller, but better-disciplined army, that gained a decisive victory, thus closing the brilliant reign of Shah Jehan, and ushering in that of Aurungzebe. Prince Dara's defeat was so desperate that with about two thousand followers, he fled toward Delhi ; Shah Jehan who was alarmingly ill at Agra, was imprisoned there in his palace for the remaining seven years of

* Malcolm's " Indian Mutiny."

his life ; Prince Morad was confined in the strong fort of Gwalior, where he was afterwards executed by the order of Aurungzebe ; and the conqueror was proclaimed emperor under the title of Alam-ghir, the name by which he is always spoken of by Indians. Dara, the eldest brother, wandered as a fugitive for several years in the vicinity of Delhi and Ahmedabad, when he was captured and put to death at Delhi. Shan Jehan lived seven years after his imprisonment, in indifferent health, but comfortably provided for amid the scenes of his early felicity ; perhaps not unwilling to resign the cares of sovereignty for retirement and rest in his declining years. He died in his own beautiful citadel at Agra, A. D. 1666.

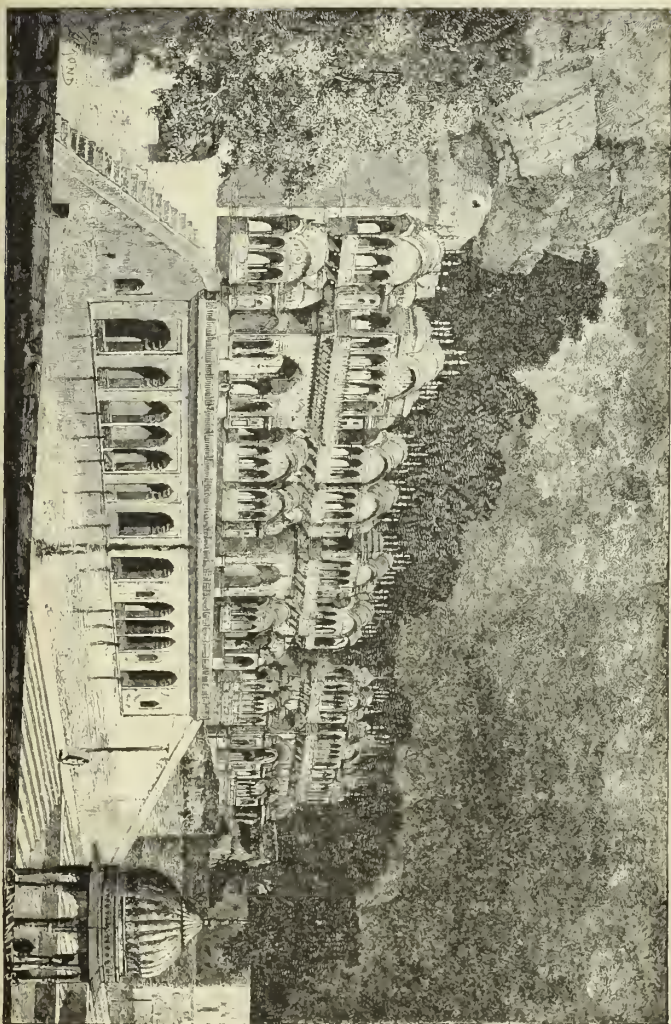
Among the varied endowments of the new emperor, seems to have been a trio of names. His proper name, and that by which he was long called, was Mohammed ; as a special favorite of his grandfather, Jehanghir, he was called by him, Aurungzebe, *i. e.*, “ Ornament of the Throne,” and when about to be proclaimed, he himself selected the cognomen, Alam-ghir, “ Conqueror of the World ;” and he was accustomed to have carried before him, as his symbol, a golden globe. But to show that

he had not yet entered into full possession of his dominions, he used to tear off a corner of every sheet of paper used in his correspondence.

In the year 1650, when about thirty years of age, this prince had been appointed by his father viceroy of the Deccan, where he had previously commanded several military expeditions. Here, while affecting great zeal for the Moslem faith, and unqualified obedience to the commands of his father and sovereign, the ambitious prince was amassing for himself great wealth, and gathering experience as a military leader, to be used against his own parent; his treasonable plottings resulting, as we have seen, in the erection of his own fortune upon the ruins of his entire family. Talents of a brilliant order were the heritage of Aurungzebe; and he seems to have possessed withal the happy tact of profiting by opportunities whenever they presented. His reign was the period of greatest prosperity in the history of his race in India, where his empire included nearly the entire peninsula, with Cabul on the west and Assam on the east. For the first ten years of his administration, the country enjoyed almost unbroken peace; and his wisdom was especially manifest in anticipating and

assuaging a famine ; and later in suppressing an insurrection of Hindu devotees headed by a female saint. A far greater misfortune lay in store for Aurungzebe in the doings of the Mahrattas — a race of men of whom little was known prior to the reign of Shah Jehan, save their casual mention by one of the Mohammedan historians ; and whose influence has been scarcely recognized, until they were brought into notice by an adventurer named Sevaji. Against this almost invincible leader, Aurungzebe sent in vain his most experienced generals, and he determined to take the field in person against this redoubtable foe. From this period he resided over twenty years in the Deccan, bringing the Carnatic into quiet submission and ruling an empire, that in wealth and population, has seldom been surpassed. India owes to Aurungzebe several of her finest bridges, hospitals and mosques. Among the latter is one in the town of Aurungabad, built in connection with the beautiful mausoleum of Rahia Dourani, erected by Aurungzebe in memory of his favorite daughter. It was the design of this emperor to build as gorgeous a tomb as the celebrated Taj, of which this is an evident copy, but in no respect its equal.

TEMPLES OF THE KING, AT ULWUR.



The town contains another mausoleum of even greater notoriety than that of the Rahia — the tomb of Shah Sonfi, the famous Moslem saint, standing in the centre of a beautiful sheet of water in the suburbs of the town. Aurungabad, formerly the capital of a province of the same name, was for a short time the residence of Aurungzebe and his court; but it contains now little besides its ruins to remind one of a royal city. Scarcely enough remains of the emperor's palace on the banks of the Doundhna, to judge of its original appearance. Probably even in its palmyest days, this now forsaken abode of royalty was inferior in splendor to most of the monuments left by the "Great Moguls;" and the pillaging propensities of the Mahrattas doubtless found exercise in dismantling it while in their possession. The province, which contains about fifty thousand square miles, was incorporated with the empire by Shah Jehan in 1633; later it was taken by the Mahrattas, then by the Nizam, and last of all it passed under British rule.

About four leagues north of the city is the celebrated fortress of *Daoulatabad*, built on a huge conical block of granite, that stands isolated in

solitary grandeur, in the midst of a vast plain. From its peculiar position, it is a very conspicuous object seen from a great distance, and is one of the most impregnable fortresses in India. Its name signifies, "Abode of Fortune." The road leading to the summit is a long tunnel bored into the rock, to which light and air are communicated through dormer windows. The ascent is by an easy incline, passing gratings, portcullises, and trap-doors, that stand as checks to whoever may have eluded the sentries. About midway, there is a very steep staircase closed in by a horizontal plate of iron pierced with holes. At the outcome of this road, a handsome Saracen gate opens on the exterior rampart, a wall some sixteen feet thick and fifty-two feet high, with a circumference of more than two and a half miles. The interior of the fortress is divided into nine parts, by as many concentric enclosures, rising one above another, up to the last, which overlooks all the rest.*

At the base of the fort rises the town in which some travellers and historians believe they recognize the famous Tagara of the Greeks. Under the name of Deogurh, "Dwelling of God," this

town was long the capital of the Deccan, and passed through strange vicissitudes. In 1294 it was occupied by the emperor Ala-u-din; and subsequently, Mohammed Toghlok, one of Ala's successors, desiring, on account of its impregnable fortress, to make it the capital of the Indian Empire, compelled the inhabitants of Delhi, sixty thousand in number, to remove their effects to Daoulatabad. Pipalghat, a neighboring acclivity, was the work of a noble of the court of Aurungzebe. Two columns still standing on the road testify to this fact, and that the sculptures and decorations used everywhere, even for the flagging of the pathway, were all taken from the remains of Hindu temples that had been devastated during the wars. This desecration of things made sacred by religious worship, and so opposed to oriental ideas of fitness, was in the case alluded to, a special ovation to the fanatical zeal of Aurungzebe, and was doubtless very pleasing to the royal bigot, whose so-called religious zeal seems to have kept pace with the violence and selfishness of his life-long career. The plain spreading out from the road is nearly covered with mausoleums, very many of them in a ruinous condition, with their

domes and minarets half hidden behind the luxuriant tropic growth, and the over-hanging branches of time-honored trees. Beyond the plain, is the little village of Rauzah, "Paradise," surrounded by a Moslem cemetery that is made famous as containing the tomb of Aurungzebe, and also of that of the noted saint Berham-u-din, a descendant of the prophet.

The province of Aurungabad formed part of the populous native state of Hyderabad, frequently spoken of as the territory of the Nizam. The famous fortress of Golconda is perched on the very summit of a steep and rocky hill. This fortress is also the treasury of the Nizam, where are kept the state funds and jewels; and it may be that from this fact has arisen the custom of using Golconda as the synonym for great wealth. The diamond mines of Golconda are located several miles east of the fortress. The city of Hyderabad, capital of the Nizam, is three hundred miles east of Poonah, and contains the Jumma Musjid, a superb Mohammedan mosque, built of white stone, and an exact copy of the Mosque at Mecca. It is altogether a city of Moslems — population and pro-

clivities, prince and palace, partaking of the same character.

The town of Ahmedabad, where the fugitive prince Dara concealed himself prior to his capture and execution by Aurungzebe, was the ancient capital of the Sultans, and is still one of the most magnificent cities of India. It was founded in 1412, by Sultan Ahmed, whose name it bears, on the site of a Hindu town of some notoriety. Ahmed, having in his conquests sacked several important Rajput cities, applied the beautiful and costly materials to the early building of the superb mosques and palaces with which this city abounds. His architects and builders, being of Hindu origin, preserved in the temples of their adopted faith, the style of architecture peculiar to the country, which is quite distinct from the Saracen order introduced into India with the Tartar dynasty.

About the year 1570, Ahmedabad came into the possession of Akbar, and under his reign and that of his successors, was the seat of one of the most opulent viceroalties of the empire. Among other personages of note, the beautiful Nour Mahal, wife of Jehanghir, held her court here at one time; and the emperor himself was fond of seek-

ing rest and relaxation in this beautiful city, away from state cares. In 1737, it was annexed to the kingdom of Baroda, and in 1818 it was given up to the English, who have since held it. The superb ramparts of the city make a circuit of nearly eight miles, enclosing unquestionably the richest city in India, as regards mosques, monuments and mausoleums.

The mosques, full fifty in number, are all built on high stone terraces, which gives them a peculiarly commanding appearance, amid the other architectural adornments of the city, as their gilded domes and minarets stand out boldly, with the azure of the clear Indian sky for a background.

Among the mausoleums, the most beautiful is that of Shah Allum, two miles from the city. The tomb is of porphyry, and the chamber where it rests is inlaid with mother-of-pearl, on which the light falls with prismatic radiance from a delicate trellis-work of stone.

The great scourge of Aurungzebe was the Mahratta power, rapidly on the increase, during the last half of his reign. As Charlemagne wept on beholding the Norman ships on the Seine, so Aurungzebe foresaw in these incursions of hordes

he could neither conciliate nor conquer, the coming ruin of his race. Repeatedly he opposed their advances, often gaining a temporary advantage, but he was never able fully to annihilate their power — every attempt to do so seeming like fighting the sands of the sea-shore, where a new cloud always overwhelms the combatant, as he successfully puts aside the first.

This source of annoyance, together with the utter failure and severe losses of several Afghan campaigns, seems greatly to have soured the temper of Aurungzebe, and led to sundry offensive edicts, and oppressive taxation of his subjects to meet the expenses of these lengthy military campaigns. Murmurs arose on all sides, his troops clamored for pay, and in the midst of financial embarrassments, and general dissatisfaction, the weary and troubled monarch saw that his end was approaching, and that his busy, anxious life had failed to secure either peace for himself or the full measure of appreciation he had desired from his countrymen. Yet, in the main, success had attended his expeditions during all his long reign; and except for the late troubles in the Deccan, the empire was in a most prosperous condition, while

few monarchs ever devoted their whole lives more assiduously to what they deemed the interests of their people. The dying emperor declined having his sons summoned to his bedside ; but he wrote a letter to each, filled with wise counsels, and he dictated a will dividing the empire between them and assigning to each his particular domain.*

Then full of regrets for the past, and fears for the future, Aurungzebe expired at Ahmednegur, February 21, 1707, in the eightieth year of his age, and the fiftieth of his reign.

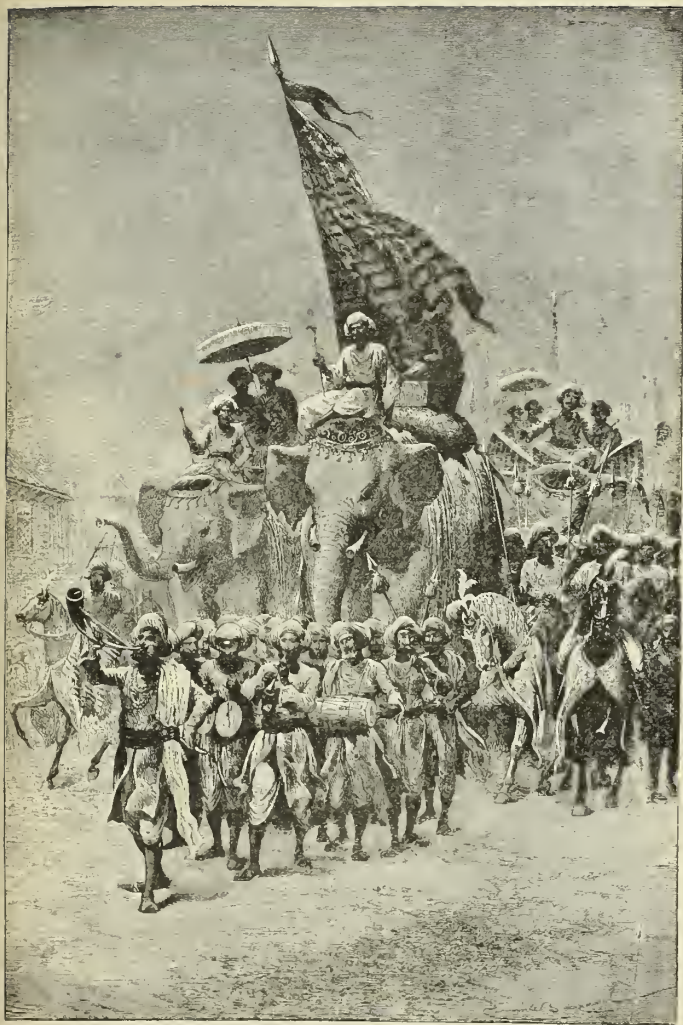
* Elphinstone's India.

CHAPTER XX.

THE MAHRATTAS.

ONE of the most formidable powers opposed to each of the successive invaders of India, has been the Mahratta. Proud, brave, self-reliant, and capable of enduring all manner of hardships, they are a foe always formidable, and never to be turned aside by bribery or threats. Every man among them seems born to the saddle, and their country abounds in small, strong, sure-footed horses just suited to the sort of guerilla warfare they carry on. Armed with lances, their mounted hordes spread like locusts over the country during the days of Moslem supremacy, making rapid advances over the worst roads, impeded by no obstacles, and appearing just where they were least expected, they committed all manner of depreda-

tions on the camps and outposts of the invaders; and then loaded with plunder, disappeared as suddenly as they came. General Malcolm refers to these harassing guerillas, against whom he had constantly to contend; of their flocking to the Mahratta standard each year, immediately after the rains; and the whole immense army setting forth on the campaign, with no other provision than the food and forage each soldier carried at his saddle-bow. Of course they had to levy on the country for subsistence; but there was no lawlessness in their plunder. They took only from their armed foes, sparing the country people when it was practicable; and whatever booty they captured was carried to camp and divided among all. Thus they overran the richest provinces; and not only was their army constantly receiving recruits, by the accession of Hindu adventurers and malecontents, but it actually derived prestige from seeming defeats, growing all the time stronger and more powerful. The Mahrattas were the great scourge of Aurungzebe; the only opponents against whom he seemed to make no headway; and after his death, they continued their encroachments, adding occasionally to their territo-



THE ROYAL STANDARD BEARER, IN THE PROCESSION OF THE
GUICOWAR, AT BARODA.

ries, sometimes suffering loss, but seldom was any real advantage gained over them; while the empire daily grew weaker, and needed only some sudden shock to cause its entire dismemberment.

Meanwhile, the possessions and influence of the English in India had been constantly increasing; but the French also had appeared on the arena, and their naval forces, under the command of Labourdonnais, had for the time, put an effectual check on the operations of the English. When, however, peace had been restored between these powers, they each opened hostilities on various native princes, finding always some frivolous pretext by which to excuse their ambitious scheming after the wealth and power of the Indies. The first English fleet had been dispatched to India in 1601; and this was followed by others, which in time so aroused the jealousy of the Dutch as well as the Portuguese that the two made common cause against the English, and frequently attacked their ships on the high seas. This led the English Company to send out much larger ships, well armed with heavy cannon. The result was almost annihilation to the Portuguese fleet that in 1605 attacked the English off Surat, and other

similar engagements following, in which both the Dutch and Portuguese suffered severely, the English began to acquire prestige on the Indian seas, not only in the eyes of these European nations, but also with the native princes; that led the latter to seek the alliance of the English, as they had formerly that of the Portuguese. Then followed the embassy of Sir Thomas Roe to the court of Delhi, in the reign of Akbar, that resulted so favorably for British commerce. During the reigns of James I. and Charles I. not much progress was made; and the rapidly-growing power of the Dutch was gaining the ascendancy, until the active mind of Cromwell saw the importance of giving to Anglo-Indian trade the prominence it merited. After the war he so successfully waged with Holland, Cromwell dictated his own terms in regard to Indian affairs; and in April 1654, a treaty was concluded, in which "the rights and privileges of the British India Company were fully and honorably maintained." The marriage of Charles II., with the Infanta of Portugal, as before stated, gave to the English, in 1669, full possession of the island of Bombay, out of which has grown the immense commerce between that port and Eng-

land. The incapacity and unfaithfulness of their own officers in India greatly retarded the growth at this period of the Anglo-Indian colonies. The conduct especially of Sir John Child, one of the governors of Bombay, during the reign of James II., became so violent and offensive, that the emperor of Delhi openly declared war against the English, when the timely death of the governor prevented the sacking of Bombay, and restored peace between the English and their Indian allies. Then followed some years of bitter animosity between a new East India Company and the old one, until in 1708 the two were united, and a new charter was obtained which gave to the company the right of holding courts of session and appeal, and also a mayor's court, in each of the three Presidencies then created at Madras, Bombay and Calcutta. The Court of Directors was better constituted, and new life and vigor began to appear in every department of the service. This brings us back to the troublous times that immediately preceded and followed the death of Aurungzebe, in connection with the Mahrattas. *Maha Rachtra*, "The Great Kingdom," is the name that for more than two centuries has been applied to the country

of the Mahrattas, a vast region of well-watered and fertile valleys, intersected by mountain ranges, and now divided into the Provinces of Poonah, Candeish, Nagpore, Aurungabad, and Bejapore, besides the later acquisitions of Gwalior, Baroda, and Indore. We find no certain data as to the origin of this race; and it was not until the latter part of the reign of Shah Jehan that they attracted particular attention. Beginning then, under the leadership of the noted Sevaji, to strengthen their position in the Deccan, they ultimately acquired sufficient importance not only to change the Moslem destinies of India, but at one period to cause serious trouble to the Anglo-Indian Government. And it seems quite probable that, but for the increase of British power in the country, India would, through the Mahrattas, have been restored to the Hindus. Even in our own day, despite the stringency of British rule, the Mahrattas have, to a great extent, preserved their ancient institutions, their elective assembly, and the independence of their communes governed by the mayors of their villages.

Sevaji Bhousa, the founder of the Mahratta dynasty in the Deccan, was born A. D. 1627, and

when scarcely eighteen years of age was admitted by his father to the joint management of the *jaghire* of Poonah. This afforded him opportunity of indulging the wandering, romantic life of which he seemed so fond ; and furthermore of collecting around him a band of brave and trusty followers, through whose help he secured several hill forts, and then laid violent hands on the revenues of his father's fief. His next step was revolt against the king of Bijapore, the capture of other forts, and the conquest of the whole Northern Concan. This threw into his hands immense treasure, and enabled him with largely augmented forces to enter the imperial territories, take the town of Juner, and carry off considerable booty. These atrocities seem to have been overlooked by Aurungzebe, who was just at that time occupied in securing the crown of Delhi for himself, and putting his father and brothers out of the way. At a later period, during the absence of the emperor in Cashmere, Sevaji, after devastating several towns in the Deccan, made a successful raid into Surat, sacked the town, assumed the title of Rajah, and even commenced the coining of money with his own effigy. These high-handed measures brought

upon Sevaji the chastisement of the emperor, to whom the bandit-chief made submission, and soon after received a commission in the Delhi army, where he served with such gallantry as to elicit the warmest praises of Aurungzebe. But the next year found Sevaji again in the field on his own account, as invincible a foe to his imperial master as he had been useful as an ally.

Bijapore and Golconda both purchased immunity at the hands of the Mahratta chief by the payment of immense sums of money, thus practically acknowledging his supremacy. An attempt of Aurungzebe to seize the person of Sevaji, proving unsuccessful, afforded to the chief a pretext for open war, whereby the Mahrattas recovered possession of several important hill forts, and gained firmer footing in Candeish and Surat.

The attention of Aurungzebe was at this period, 1680, diverted by the failure of his efforts to reduce his Rajput subjects to submission, by the murmurs of the Hindu portion of his empire at the offensive edicts whereby all but Moslems were debarred from offices of trust under the government, and the *jezzia* or "poll-tax on infidels" was revived; and more than all, by his own jealous

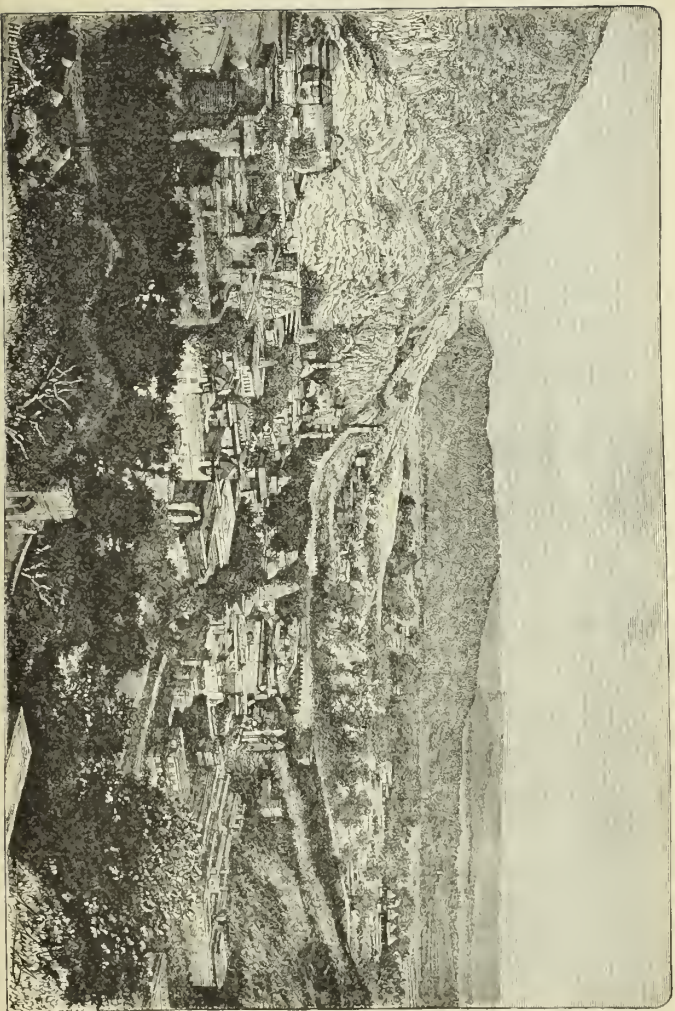
dread of "coming events," that seemed to "cast their shadows before." This combination of troubles not only emboldened the Mahrattas, but equally unfitted the emperor to cope with his persistent adversaries; and though the indomitable chief, Sevaji, had died of a sudden illness just after one of his raids for the annexation of Mysore to his territories, the emperor found in Sambaji, the son and successor of Sevaji, a foe equally harassing and far more unscrupulous than the father. Sambaji, with his hordes, ravaged Guzerat, and though often unable to cope with the large forces of the emperor, he continued by repeated sorties from his hill forts, to cut off supplies, plunder the envoys, and effectually to embarrass the movements of the imperial army. Bijapore was, however, taken and dismantled by Aurungzebe, the subjugation of Golconda followed, and soon after, Sambaji fell into the hands of the imperialists, and was beheaded in prison. But the Mahrattas were not subdued. Sambaji's brother assumed command, the old tactics were continued, their foes harassed in every conceivable way, and themselves rarely exposed to danger. Aurungzebe, with all his indomitable energy and perseverance, began to

be discouraged after the more than ten years he had spent with his immense army, in pursuing this Hydra-headed foe from point to point, with no perceptible progress made in subduing them. Finding it impossible longer to maintain his large army in the Deccan, under so many disadvantages, and worn out with fatigue, he ordered a retreat, and deemed himself fortunate in arriving at Ahmednagur, with the loss of a considerable portion of his once proud and invincible army.*

Here, shortly after, occurred the death of this warrior king, the least happy of all the Tartan monarchs — a man whose selfish and hollow nature did more to undermine his own happiness and alienate the affections of his people than even acts of cruelty or injustice could have done.

The bequests and injunctions of Aurungzebe to his sons, concerning the succession, were wholly unheeded by them, Moazzim, the elder causing himself to be proclaimed emperor of all India, at Cabul, under the title of Bahadur Shah, and Azim, the second son taking the same step at Agra. To settle the disputed point, the rivals took the field, and in the first battle Azim and his

* Duff's History of the Mahrattas.



THE VALLEY OF AMBIR

two sons were all killed, leaving Bahadur Shah in possession of the field and the crown. This being disputed by Prince Cambakhsh, the younger brother, he was attacked near Hyderabad, his army defeated, and himself mortally wounded. Behadar Shah having thus waded to the throne as his father had done, through the blood of all his brothers, lived but five years to enjoy the dearly-purchased sovereignty. These years were spent in settling the existing troubles with the Rajputs; arranging the succession that was being disputed between the nephew of the late Mahratta Rajah and the guardians of his infant son; and lastly in an expedition to the Punjaub against the Seikhs, where he captured several forts and drove back those rude warriors to their own territories. Returning to Lahore, Bahader Shah died after a brief illness, in the seventy-first year of his age, A. D. 1712. After his death followed disputes between his four sons for the throne, the brief reign of the eldest, his deposition by his relative, Tarokhsir, and sundry plottings and murders by sovereigns and viziers, with several brief, unimportant reigns marked only by treachery and blood, till the accession of Mohammed Shah in 1719.

Meanwhile the Mahrattas continued their depredations, attacking the imperial forces at various points, invading large portions of the country, and pillaging its treasures. Several times Delhi was threatened by them; and nearly the whole country, from the Himalayas to the Krishna, felt the influence of their incursions, which would have proved still more destructive but for the constantly recurring dissensions among themselves. The English taking advantage of these internal troubles pushed their own cause with such skill and energy that ultimately nearly the whole Mahratta country was annexed to the possessions of the East India Company, the sovereigns of the several principalities governing under "English protection," *i. e.*, English control. The last battle in which the Mahrattas figure as a distinct people, was that of Paniput against the Durani Shah of Afghanistan, in 1761, when they suffered a terrible defeat, and few escaped to tell the tale of their disasters; after which, years elapsed before the Mahrattas were again in a position to exercise any influence in Indian affairs. Most of the nobles and military chiefs went into exile, finding refuge at the courts of the reigning princes of Gwalior, Baroda and Indore.

CHAPTER XXI.

THE MOGUL DYNASTY — FROM MOHAMMED SHAH TO THE END OF THE DYNASTY.

FEW monarchs ever ascended a throne under more discouraging circumstances than surrounded Mohammed Shah on his accession, in 1719. The oppressive and presumptuous acts of the vizier of Farokhsir, and the plottings of Hosen Ali, his military commander-in-chief, together with the secret murder of the late monarch, had so estranged the affections of the people from the ruling powers, that they looked with suspicion if not with animosity, upon the new occupant of the throne. The whole country was in disorder, the treasury empty, and many of the nobles in revolt; while insurrections seemed the rule, and a quiet, orderly administration the evident exception. Among other disturbances was the revolt of Asof Jah,

governor of Malwar, who raised a large army, marched into the Deccan, and by the co-operation of the Mahrattas established himself as an independent chief. To put down this daring attempt, Hosen Ali, accompanied by the emperor (whom the general compelled to accompany him), set out for the Deccan. On the way Mohammed, who was becoming disgusted with the persistent arrogance of his general, caused him to be assassinated; and this led to the revolt and ultimate ruin of the vizier, Abdallah, who was the brother of Hosen Ali, the general, and to the recall and appointment of Asof Jah to the viziership. A single year's service resulted in the resignation of the minister, and his return to the Deccan, where he again took up arms against the emperor. No decisive action was taken, however, nor any important advantage gained on either side. In truth, there seems little worthy of record in the history of the times, till the year 1738, when Nadir Shah, the ambitious king of Persia, having already conquered a large portion of the Afghan territories, crossed the Indus, confident that an easy conquest and a rich booty awaited him in India. Rousing himself from the effeminate frivolity that had

occupied the greater portion of his reign, Mohammed went forth at the head of such troops as could be hastily summoned to meet the invader. A decisive battle took place at Carnal, resulting in the defeat of Mohammed and his submission to the Persian monarch. Nadir Shah permitted the emperor to remain unguarded in his own quarters, till they set out for Delhi, where the two monarchs resided under the same roof. The sojourn of Nadir Shah in the Indian capital was only fifty-three days; but though so brief, in it was recorded such a story of rapacity and bloodshed as long outlived the perpetrators of those atrocities. An indiscriminate massacre of the inhabitants of the city lasted for a whole day, and the number of lives sacrificed has been variously estimated at from thirty thousand to one hundred and fifty thousand. Then followed a general plunder of the capital from the king's treasury down to the meanest dwelling. The spoils appropriated by the Persian monarch, as payment for this most unwelcome visit, were about forty-five millions of dollars in coin, more than that amount in jewels, and gold and silver plate; and whole droves of the finest horses, elephants and camels the country afforded,

besides hundreds of artisans in gold and silver, who were carried captive to the Persian capital. Before leaving Delhi, Nadir Shah seated Mohammed on his throne, and with his own hands replaced the regal diadem on his brow, at the same time enjoining on the chiefs and nobles, the strictest obedience to the reinstated emperor. The prospect was certainly desperate enough — an exhausted treasury, devastated cities, and his people without the means of living — these were the inheritance upon which the restored monarch had entered. More troubles in the Carnatic, the interference of the Nizam, then of the French commandant of Pondicherry, and the predatory incursions of Chanda Sahib, the deposed nabob of the Carnatic, were the events of the next eight years, when in 1748, the death of the Nizam at the age of one hundred years, gave rise to contentions as to the succession, in which both the French and English took such part as might best subserve their own interests.

The only events of historic importance occurring at this period, were the rise of the Rohillas, an Afghan tribe inhabiting a mountain region near Oudh, and the invasion of India by the Afghan

chief, Ahmed Shah Durani. The former was repelled by the emperor in person; the latter, by prince Ahmed, his son, with heavy loss. These events had scarcely transpired when by the sudden death of his father, the young prince succeeded to the throne, under the title of Ahmed Shah. His father had reigned just twenty-nine years, and expired 1748, leaving his son in undisputed possession of a devastated empire and a discontented people.

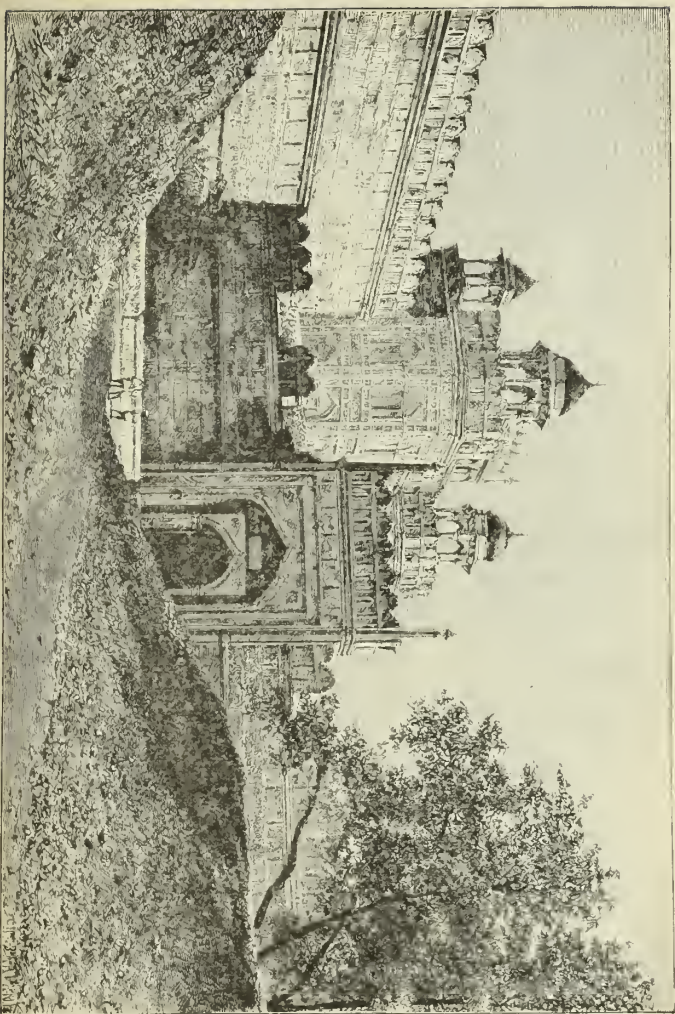
To repel a fresh incursion of the Rohillas, the new monarch dispatched his vizier, Safder Jang, who, proving unequal to the task, was compelled to call in the aid of Holkar and Scindia, two Mahratta chiefs whose names, then almost unknown, became afterwards so famous in Indian warfare. These invincible chieftains not only obtained a decisive advantage over the Rohillas, but drove them back to the foot of the Himalayas, where they were glad to sue for peace on any terms.*

The next foe to be met, was the Afghan king, who after marching into the Punjaub, and seizing upon Lahore, demanded of the emperor the cession of this entire region, to be held independently of

*Elphinstone's India.

the Indian Empire; and Ahmed, conscious of his ability to cope with his foe, was compelled to yield to this unjust claim.

Dissensions between the sovereign and his vizier followed, culminating in the deposition of Ahmed, violence to the royal person, and the placing of a new emperor on the throne, under the title of Alam Ghir II. A. D. 1754. The violent conduct of the vizier, Ghazi-u-din, toward the new sovereign, and his evident determination to govern according to his own pleasure, while his royal master looked on approvingly, rendered the office of the emperor a mere sinecure, destitute of power over himself and his subjects. This atrocity of Ghazi-u-din, and his extreme severity toward the people led to open mutiny; and his violation of the recent treaty with the Afghan king, brought him again across the Indus, and resulted in the plunder of Delhi, and the indiscriminate slaughter of the inhabitants. The devastated capital, thus robbed of what had escaped the rapacity of the Persians, was left by the Afghan king in the hands of a Rohilla chief, while the conqueror returned to his own country. Ghazi-u-din now called in the aid of the Mahrattas, and by their



PRINCIPAL GATE OF THE PALACE OF THE EMPERORS, DELHI.

help, he shortly took violent possession of Delhi, assassinated the unfortunate Alanghir, and ultimately wrested from the Afghans the whole of the country ceded to them by Ahmed Shah. This brought the irate Durani once more across the Indus, and marching with a formidable army, southward he met the Mahratta forces on the plains of Paniput, near the Jumna, where in 1761, occurred that last battle, before mentioned, in which the Mahrattas figured as a distinct people. The invading army having thus effectually destroyed the last remnants of the Tartar Empire of India, retired beyond the Indus, leaving the desolated country to its fate. The fugitive Shah Alum, the heir to the throne of Delhi, subsequently obtained possession of the capital of his ancestors; but having no power to retain it he fell into the hands of a Rohilla chief, who after putting out his eyes, gave him over to Scindia, the latter retaining him in close confinement at Delhi, till that city was taken by the British forces, in 1803. Shah Alum and his son, Akbar Shah both died pensioners on the bounty of the East India Company; and with these princes ended the race of the Tartar kings of India.*

* Malcolm's "Indian Mutiny."

Meanwhile the growth of Anglo-Indian power had been steady and sure ; the dissensions that so completely annihilated the Tartar Empire, turning every way to the advantage of the British. The rapid decay of Portuguese and Dutch power in India, had left the French the chief rivals of the English on the eastern waters ; and a cordial hatred existed between these nations. The first expedition against Pondicherry having failed through the superior valor and skill of the French admiral, Labourdonnais, who, in 1747 had in turn attacked and reduced the English settlement of Madras, the British made a second attempt against Pondicherry under the admiral, Boscawen. This also proved a failure ; but the reputation of British arms was more than vindicated by the brilliant victories achieved at Arcot in 1751, by Lieutenant (afterwards Lord) Clive, whose name just then, began to appear in the annals of Anglo-Indian history. Not only did Clive obtain possession of the town and citadel, but with only two hundred English and three hundred Seapoys, he effectually resisted a siege of nearly two months, against nine thousand native, and nearly two hundred French troops, and finally pursued the retreating foe, and

dispersed them with heavy loss. This terminated hostilities between the French and English for a short time ; and after some other less important passages of arms, peace having in the meantime been declared between these hostile powers in Europe, an amicable arrangement was entered into, whereby the French and English East India Companies should thereafter act in concert. The French meanwhile, had been losing favor with the native princes, while the latter were becoming increasingly friendly to the British. Suraj-al-Daoulah who had succeeded his uncle, Alverdi Khan, as viceroy of Bengal, was however, an exception, seeming to cherish for these foreigners who had found shelter in his domain, a most cordial hatred, and to watch for opportunities to injure and annoy them. It was during the administration of the uncle, that the emperor Mohammed Shah had, in gratitude for the valuable services of the medical officer attached to the English embassy, conceded all they desired in regard to Calcutta, giving them many privileges of trade not before enjoyed, though quite in opposition to the wishes of the viceroy, who was likewise vizier to the emperor. This enmity of Alverdi seems to have been trans-

mitted, with interest, to his successors who, not satisfied with the accumulated treasures of his uncle, determined to seize on the British factory at Calcutta, which, from the extensive commerce carried on, he supposed to be of great value. Taking advantage of their defenceless condition, Suraj marched suddenly upon the little band who garrisoned the British factory, and despite their gallant resistance, he took possession of the place, and gave up the town to the pillage of his lawless troops. All the English residents who could do so took refuge in the few English ships anchored in the harbor; but one hundred and forty-six, under the command of Mr. Holwell, fell into the hands of the viceroy, who ordered them to be confined for the night, in a small close room, known as the "Black Hole." It was the 20th of June, (1756), the weather was intensely hot, the cell miserably ventilated, and only eighteen feet square, and the sufferings of the unfortunate victims beggars description. Many fell fainting to the ground and were trampled to death, some fought desperately to reach the small hole that served as a window, and expired in raving madness while struggling bravely for life; and of the whole number thrust

into that den of despair, only twenty-six remained alive. To avenge their terrible tragedy, Clive, with such forces as could be spared from Madras, was despatched to Calcutta, and not only recaptured the city, but compelled the viceroy to sue for peace; and the treacherous Suraj, proving a dangerous foe, was shortly after deposed by English authority. On the 22nd of June, 1757, the battle of Plassy was fought, which ended not only in a great victory to the English, but the death of the late viceroy, Suraj, who, falling into the hands of the son of Mir Jaffier, was assassinated by his order. War having again been declared between England and France, Major Coote was sent to expel the French from Behar, which was promptly effected, and an amicable treaty arranged with the native governor. An unsuccessful attempt to reduce Trichinopoly, and other aggressive measures, were undertaken by the French in retaliation; but no advantage was gained until the capture of Fort St. David on the Carnatic coast, June 1, 1758, and the establishment of French power in the Deccan at about the same time. The severity of the French general, Lally, had alienated not only the native nobles

but even his own troops; and the former were easily diverted from their allegiance, whilst the latter were discouraged in the performance of their duties; so that his siege of Tanjore seemed fruitless mainly from want of co-operation. The siege of Madras failed also, and shortly afterwards Lally suffered a total defeat before Wandiwash, with heavy losses of artillery and baggage; while the English arms, especially under Generals Coote, Clive, and Forde, carried victory and renown everywhere in their course. Arcot, Timery, Devicotah, Valdore, Carical, Cillambaram, Trincomalee, Cuddalore, Pennacoil and Alamparva all were surrendered to the English; and Vizigapatam having been captured from the French by Rajah Amunderaz, was by him made over to the Madras Government, in return for aid rendered him in subjugating the Circars. Forde's victory at Masulipatam, in April 1759, was a most brilliant affair, and the results great and lasting in establishing the prestige of British arms over those of the French, and awakening the confidence of the native princes. Soon after, the governor of Bengal was aided by Clive, in retaining possession of his province, and in return made his benefactor an

Omra of the empire, and bestowed on him a jag-hire near Calcutta, worth \$150,000 a year.*

In the Madras Presidency, the star of the English was still in the ascendency. The French after various defeats fell back upon Pondicherry, to find themselves completely at the mercy of the English; and after sustaining a siege of eight months, the fort and town capitulated. From this period the decay of Franco-Indian power was steady and sure; though a feeble existence was maintained for about a score of years longer. In 1779, all their settlements fell into the hands of the English, and as military posts, they were completely dismantled. Bussy was killed in battle; Lally, on his return to Europe, was tried for treason and executed; and though subsequently, some spasmodic attempts have been made to revive their oriental trade, the French as a nation have long ceased to take any important part in Indian affairs. But at the taking of Pondicherry in 1760, France lost her prestige in India, and this was really the beginning of the end.

Though peace was at this time existing between England and Holland, the Dutch became so jealous

* Malcolm's "Indian Mutiny."

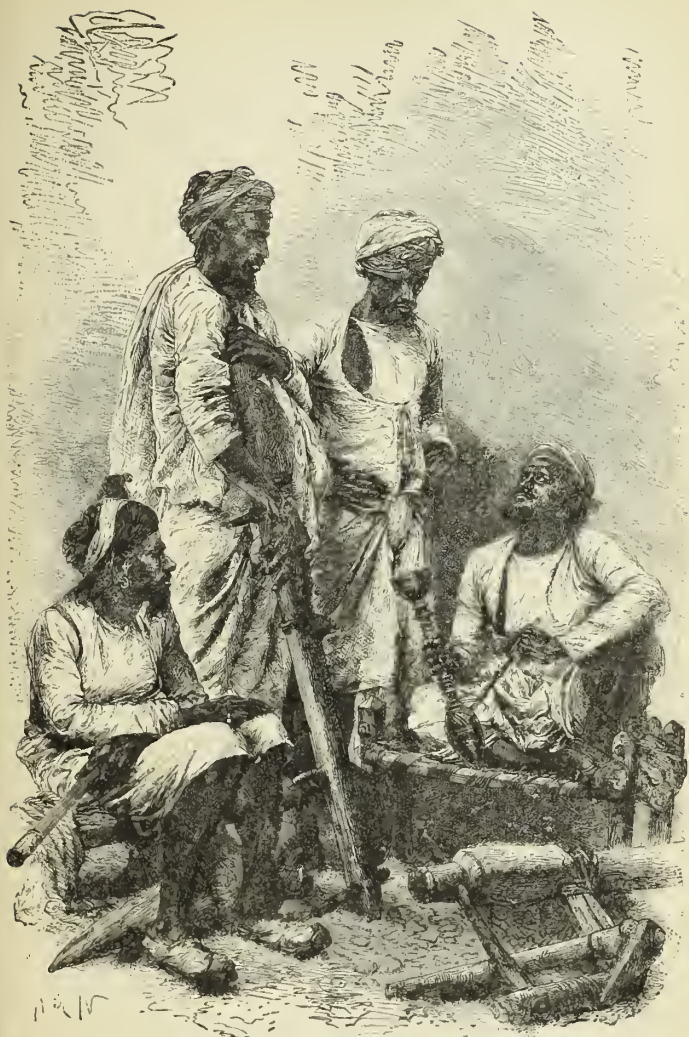
of the growth of British power and territory in India, that they sent an expedition from Batavia, consisting of seven ships, manned by seven hundred Europeans and eight hundred Malays. The ships entered the Hooghly and landed their forces near Calcutta, intending to march to their settlement at Chinsura. General Forde, acting under the orders of the English governor, so effectually interposed to prevent their progress, that of the entire number, only fourteen men reached their destination, all the others being killed or captured. The ships surrendered, and the Dutch were required to pay the expenses of the whole affair, or be driven from the Province of Bengal. They chose the former, and seemingly convinced of their inability to cope with the stronger power, they retired from the field as the Portuguese and French had done, leaving the victorious Britons masters of the course.

CHAPTER XXII.

THE ENGLISH POWER — LORDS CLIVE AND HASTINGS.

THE prospect of political calm that followed the events of the last chapter, enabled General Clive once more to revisit his native land for the purpose of recruiting his impaired health. This step left Colonel Calliand acting commander-in-chief; and Mr. Vansittart was appointed by the "Court of Directors" as the head of the executive during Clive's absence. This appointment excited much dissension in the Calcutta Council, as contrary to usage; and Mr. Vansittart's conduct, in arranging his plans with a secret committee, without consulting the "Board," naturally tended to the increase of unfriendly feeling. The treasury too, was empty, Mir Jaffier, the viceroy of

Bengal was in arrears with his officers, and the troops at Patna were clamoring for pay. Amidst these complicated disputes and difficulties, arising out of the absence of Clive, the viceroy, Jaffier was deposed by Vansittart, and Cassim Ali Khan, Jaffier's son-in-law, appointed in his stead. The new viceroy, Cassim, proved himself equally treacherous and grasping; and to secure his own ends, he by false accusations, compassed the death of Ramnarain, the Hindu governor of Bezar, though this governor had always been a faithful ally of the English, and had committed no fault but that of having a full treasury, that Cassim desired to appropriate to his own use. Sundry outbreaks occurred between the respective parties of the old and new viceroys, Vansittart's administration becoming daily less popular, while it was generally believed that his partiality for Cassim was the effect of corruption. Mr. Ellis, one of Vansittart's most determined opposers, was sent as resident to Patna where he paid no deference to Mir Cassim, and arrested his officers for interfering with the transit of goods; and Cassim, in retaliation, abolished all transit duties in his domain, thus placing native dealers on an equal footing with Europeans.



ZEMINDARS AND JAT PEASANTS.

These dissensions culminated in several skirmishes, and ultimately in more important engagements; the first, with the van of the viceroy's army near Moorshedabad, on the 2nd of July, 1763, with the view on the part of the Calcutta council, of removing Cassim, and restoring Mir Jaffier to his old position. This action resulted unfavorably for Cassim who was again attacked on the 2nd of August, and totally defeated, with the loss of all his baggage and guns, besides a hundred and fifty boats loaded with provisions. Falling back after each defeat, Cassim was pursued by the victorious army; and on the 5th of September a sudden assault was made compelling him to retreat within his capital, Mongheer, which in a few days surrendered to the English, with a garrison of two thousand men. On the 6th of November, Patna fell by storm, and Mir Cassim fled to Oudh, and sought the protection of the nabob. A mutinous spirit began to show itself among the native troops in the English service; and prompt, even severe discipline had to be used by the English higher officers, in order to check this spirit of insubordination that seemed rapidly on the increase. One entire battalion of Seapoys went over to the

Indian army, taking with them their arms and accoutrements. These were pursued and taken, and twenty-four of the chief offenders condemned to be blown from cannon mouths — a sentence executed under protest from the native soldiers, and not without considerable intimidation on their part. The firmness of Major Hector Munro was especially successful in reducing the mutinous troops to submission, and in quelling the widespread spirit of disaffection, as well as in destroying the forces of the nabob of Oudh, who had aided and abetted the deserters, and with whom the treacherous Cassim found refuge after his earlier defeats.

It was at this period, that the emperor, Shah Alum, during his brief season of power, made overtures to the English, and concluded a treaty of alliance with them, giving to the East India Company full control of the province of Bengal, and other immunities of commerce. On the death of Mir Jaffier, that occurred shortly after his reinstatement as viceroy, the council appointed his second son to succeed him, January 1765.

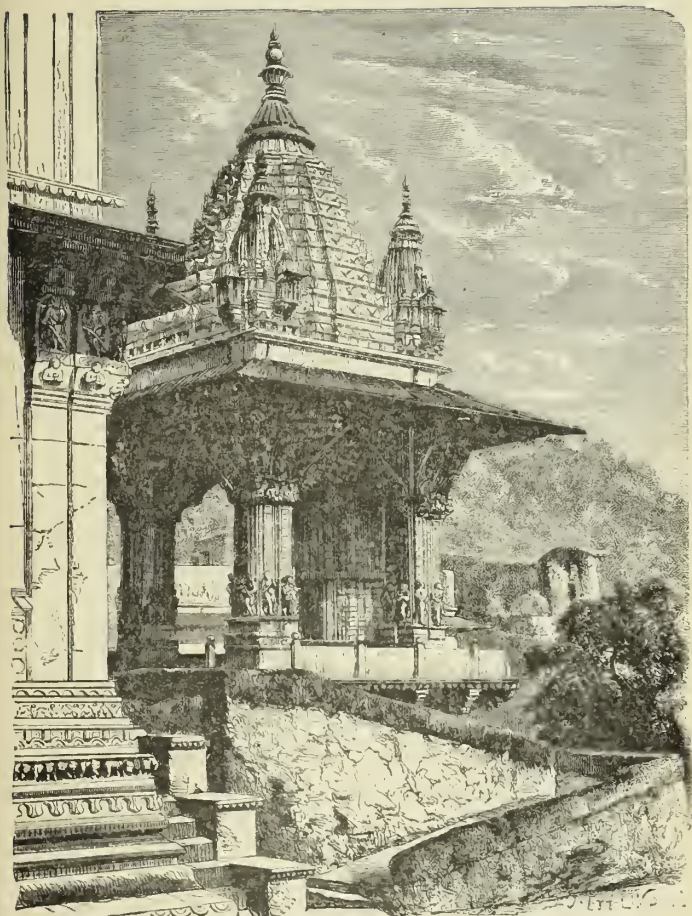
The stock-holders in the British East India Company had thus far been allowed no voice in

the control of Indian affairs ; and they were beginning to feel restive under the evident insubordination that prevailed among all ranks of their employees so far removed from their observation and direction. They consequently signed a petition to the directors, requesting the appointment of the newly created peer, Lord Clive, to the post of chief-director, as one most likely to compass the difficulties arising out of a mutinous army and a destitute treasury. The request was acceded to, and Lord Clive was appointed, though after considerable show of opposition on the part of the other directors with whom he had not been on good terms, previous to his leaving India. He accepted now, the position offered, on condition of being made commander-in-chief of the army, president of the Board of Directors, and governor of Bengal ; and “ being empowered to act without consulting the council, or being subject to its control.” Invested with this supreme power, Lord Clive once more sailed for India. The first abuses the new governor attempted to deal with, were the private trade carried on by officials of the government, and their habit of extorting presents from native princes and rulers, in return for offices and

other favors. Lord Clive compelled all the civil and military servants of the company to sign a document, whereby they pledged themselves not to receive, under any pretext whatever, presents from native princes or rulers. With the free trade problem he found it more difficult to cope, as it had been carried on from the first, to piece out insufficient salaries. To meet this difficulty, he created a monopoly in salt, betel-nut and tobacco, for the benefit of the higher officers, to be apportioned according to their respective grades. His defence of this questionable proceeding was, that the company was itself a monopoly, and that the servants were merely adopting the practise of their superiors. The extra allowance to officers engaged in field service, known as "*batta*," was ordered to cease from January, 1766, except where specially ordered by the chief director. This created great displeasure among the higher officers, who threatened unless their *batta* was restored by a certain day, to throw up their commissions simultaneously; whereupon Clive ordered fresh officers from Calcutta and Madras, and had the chief conspirators arrested. Many were tried and dismissed the service, among them, General Sir R. Fletcher,

who was, however, afterwards reinstated by means of family influence, and subsequently appointed commander of the forces at Madras. At the end of January, 1767, Lord Clive resigned and returned to England, in consequence of failing health; and a "select committee," with Mr. Verelst at the head was placed in charge, with a revenue that was scarcely meeting the expenses of the government. The capture of Pondicherry had given the English the control of the Carnatic; but this was disputed by Nizam Ali, who having assassinated his brother, Salabat Jing, Subahdah of the Deccan in order to secure for himself the ascendancy, now invaded and laid the country desolate; while he resisted all attempts of the English to take possession of the country, until they agreed to pay him an annual tribute, and to assist him with troops whenever it should be necessary. This arrangement however, brought them into difficulties with Hyder Ali, the governor of Mysore, who, rising from a subordinate position to the command of the army, had, by various expedients gained possession of the domain of the Nairs of Malabar, and other small tracts of land in Southern India, of which he had constituted a

diminutive kingdom for himself. Of this, the rapacious Nizam wished to gain the control, and the English, as agreed in the recent treaty, joined him in the invasion of Hyder's territory. But the treacherous Nizam suddenly broke faith with his English allies, made peace with Hyder, and offered to deliver into his hands the whole body of English troops. Ultimately, after several skirmishes, Colonel Wood commanding the English forces, was drawn, by a ruse of Hyder, from Madras, when Tippoo Sahib, Hyder's son, by forced marches, appeared suddenly before the city, at the head of six thousand horse, compelling the English to sue for peace on the conqueror's own terms. Next arose troubles between the Subahdar of Oudh and the Rohillas, the English furnishing troops to the former, in compliance with the treaty entered into by Warren Hastings, then governor of India; and the result, in which the English had a full share of the shame, was not only a terrible defeat of the innocent and peaceable Rohillas, but the annexation of their country to Oudh. In the meantime, October, 1774, a new constitution had been framed by the British parliament, for the Indian provinces, and three commissioners from England were sent .



THE GOLDEN KIOSK, IN THE VALLEY OF AMBIR.

out to act in concert with the governor (Hastings), in enforcing its adoption. Disagreements in regard to policy, arose also, between the home government and the Indian colonies, resulting in jealousy and confusion. It was at this period that the impeachment of Hastings occurred, the charges being peculation and bribery, based upon the revelations of Rajah Nuneomar, to the effect that his son Goordas, and Munny Begum, had both paid the governor for the offices they held. Nuneomar was, at the instance of certain influential parties, cited first for conspiracy and then for perjury, tried before a jury consisting altogether of Englishmen, convicted and hanged. Perjury was not a capital offence, nor was there sufficient proof of the guilt of the Rajah, to have convinced an unprejudiced jury; and as the circumstances have come down to us, there can be little doubt that the law was shamefully perverted in order to get rid of a troublesome personage. Governor Hastings next sent in his resignation, which was accepted, and when his successor had been appointed, Hastings saw fit, for some reason to reverse his own decision, and insisted on retaining his office of governor. On an appeal being made to the courts of law,

they pronounced in his favor. Whilst this most disgraceful policy, attended by constant bickerings and recriminations on both sides, was being enacted in the civil department, military affairs were not progressing more favorably. Colonel Leslie's negotiations with different native chiefs, and his hesitation in acting with the Bombay army, caused him to be suspected of dishonorable intentions, and led to his being superseded in his command by Colonel Goddard. The Mahrattas were still giving trouble by their incursions and depredations; but in January, 1770, Colonel Goddard surprised both Scindia and Holkar in their camps, and dispersed them with heavy loss on their side; and very soon after, he gained possession of Dubhoy and Ahmedabad; and the Mahrattas were driven back into their own country. The fort of Gwalior, believed by the natives to be impregnable, was also taken, sending terror to the hearts of the Mahrattas. But even these successes were the occasion of renewed dissensions between the governor and his council, culminating in a duel between Mr. Hastings and Mr. Francis, in which the latter was wounded, and finally returned to England, convinced that any amicable arrangement between

himself and the governor would be impossible. In July, 1770, Admiral Sir John Lindsay reached Madras, as a commissioner from the home government, but to little purpose, so far as the settlement of the pending disputes was concerned. In 1769, the English in their treaty with Hyder, had agreed to assist him when necessary, against the Peishwa, and twice failing to render this aid when sought, in 1777 Hyder formed an alliance with the French who gladly supplied him with arms, ammunition, and stores to be used against their old enemies, the English, while Sir R. Rumbold, then governor of Madras, took no measures preparatory to any approach of Hyder in that direction. Meanwhile, intelligence being received in India of the renewal of hostilities between France and England, steps were immediately taken to capture the French settlements, left in so precarious a condition. Chandernagore, Carical, and Masnlipatam surrendered at once; Pondicherry capitulated after a vigorous defence, and the garrison marched out with the honors of war. All the fortifications and defenses were destroyed. The small fort and settlement of Mahe was the sole representative of French power in India; and this was taken by

Colonel Braithwaite, in March 1779. In the following November, the nabob of the Carnatic gave the Madras Executive warning, that Hyder, the Nizam and the Mahrattas, had formed a combination to expel the English from India.*

On the 21st of July, Hyder crossed the frontier, with one hundred thousand men and more than a hundred pieces of artillery. Then followed a series of severe engagements that cannot, within the limits of this work, be followed in detail. Arcot was besieged by Hyder and captured; at Perambaneam, Baillie's force was attacked by Tippoo Sahib, and on the 9th of September a desperate engagement took place, in which, after a most gallant resistance, Ballie's force, reduced to four hundred, was compelled to yield the day.

On the 7th of November, Sir Eyre Coote took his seat in the Madras council, after which, a more vigorous policy was pursued. At Tanjore, Colonel Braithwaite's force fought bravely for twenty-six hours gallantly defending themselves against nearly four times their own number, but were finally overpowered, and the survivors all made prisoners, by Tippoo and his French auxiliaries.

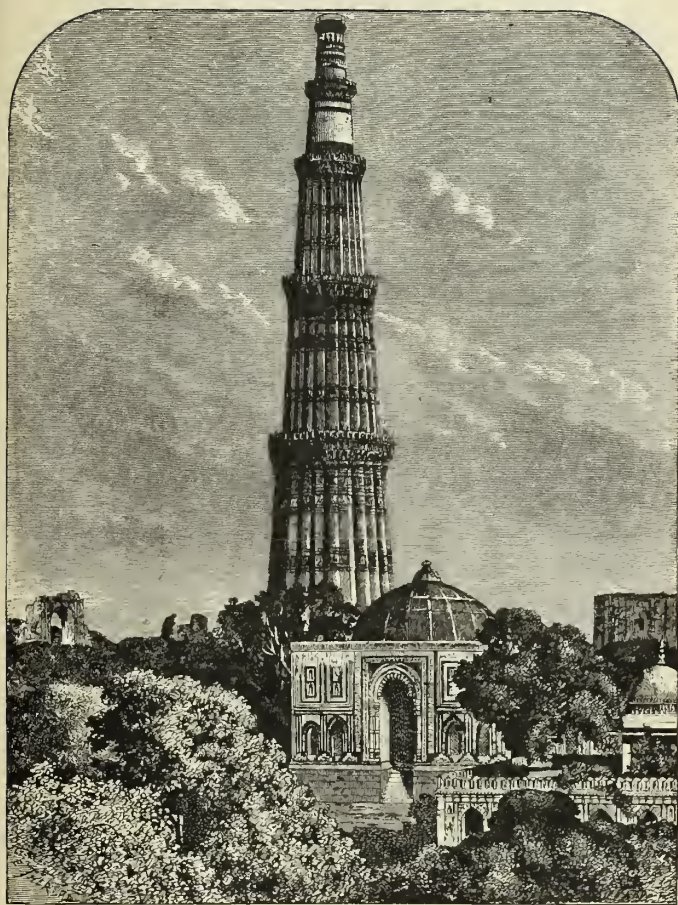
* Malcolm's "Indian Mutiny."

The arrival of a French fleet at Pondicherry, led the French to attempt to retrieve their recent losses; and Sir Eyre Coote marched boldly on to the city, disarmed the inhabitants, removed the stores, and destroyed the boats; and then he marched on after Hyder in the direction of Trichinopoly. In this vicinity a battle occurred which, after six hours' hard fighting, resulted in the complete defeat of the army of Mysore.

CHAPTER XXIII.

THE ENGLISH POWER — TIPPOO SAHIB AND HIS TIMES.

FOR several years after the appointment of Sir Eyre Coote, the whole Presidency of Madras and the region round about, was devastated by fierce wars against the marauding forces of the famous Hyder Ali, and his son, Tippoo Sahib, the most able native generals of the time. In the main, the English, by dint of superior skill, and better munitions of war, came off conquerors; and after the death of Hyder, as Tippoo, after repeated trials of his skill, became convinced of his utter inability to cope with the English, he, on the 24th of February, 1792, signed a treaty which, though very favorable to the interests of the East India Company, was alike discreditable to himself



THE TOWER OF KOUTUB, PLAIN OF DELHI.

and unjust to his people ; and left moreover, two of his sons in the hands of the English, as hostages, for the performance of the stipulations of the treaty. But before this peaceful ending of this terrible war, thousands of England's brave sons laid down their lives, tens of thousands of the children of that sunny land came to bloody deaths, and one of the fairest and most populous portions of earth's domain was desolated by war, pestilence, and famine.

England and Holland being now at war, Lord Macartney, who had just arrived at Madras, as governor, determined to attack at once, the Dutch settlements in India. Palicat and Sadras both surrendered on the first summons, and such energy and ability were displayed at the siege of Nagapatam, as compelled the governor in less than three weeks to lay down their arms, and sue for peace. The capture of Trincomalee in Ceylon followed very soon after the others ; and in January 1782, Tellicherry and Calicut were taken and garrisoned with English troops. The following May, Scindia signed a treaty of peace at Salbye ; and the death of Hyder Ali took place in December. Tippoo found it necessary soon after his father's demise,

to visit Western India to repel an invasion of the Seikhs; and during his absence, the English army separated, one division going to Tillicherry and the other to Merjee. The latter being joined by General Matthews with a large force passed the Ghauts, and took Bidnore and Ananpore, and compelled Mangalore to capitulate. General Matthews retained in his own possession the immense treasures found in these cities, instead of using it to pay off his troops; and this produced such disaffection, that three of the officers, Colonels McLeod and Mackenzie and Major Shaw, left precipitately, to complain of him at headquarters. Receiving the redress they desired, they set out to return by sea, and were overtaken by a Mahratta fleet. Neither party knew of the treaty signed by Scindia, and an engagement followed, in which Shaw was killed, Mackenzie mortally wounded, and McLeod wounded and made prisoner. Nor was this all the harm done by this ill-omened treasure. Tippoo returning, invested Bidnore, and forced it to capitulate; and General Matthews, before marching out, distributed the treasure among his own soldiers. This, Tippoo deemed a violation of the terms agreed on, and made it a pretext for the im-



THE PRINCESS SHAH JEHAN.

prisonment of Matthews, who was shortly after assassinated, and his associates in arms were also subjected to an exceedingly rigorous confinement. The English and French fleets had an engagement off Cuddalore, in which the English won a decided victory; and about the same time, peace being declared between France and England, hostilities in their colonies ceased.

At this juncture General Stuart was, for his tardiness and inefficiency, dismissed from the company's service, and refusing to submit to the sentence was arrested and sent to England, by Lord Macartney. Meanwhile Colonel Fullerton was achieving great victories in Southern India, where he captured Palagatcherry and Coimbatore, and would have pushed on to the relief of Mangalore that was invested by Tippoo's troops, but for counter orders.

A treaty of peace was signed between the combatants, March 11th 1784, and ratified by the Supreme Council of Calcutta during the absence of Governor Hastings, who desired after his return, to introduce several modifications, but these, Lord Macartney honorably rejected.

The Supreme Court of Calcutta consisted of

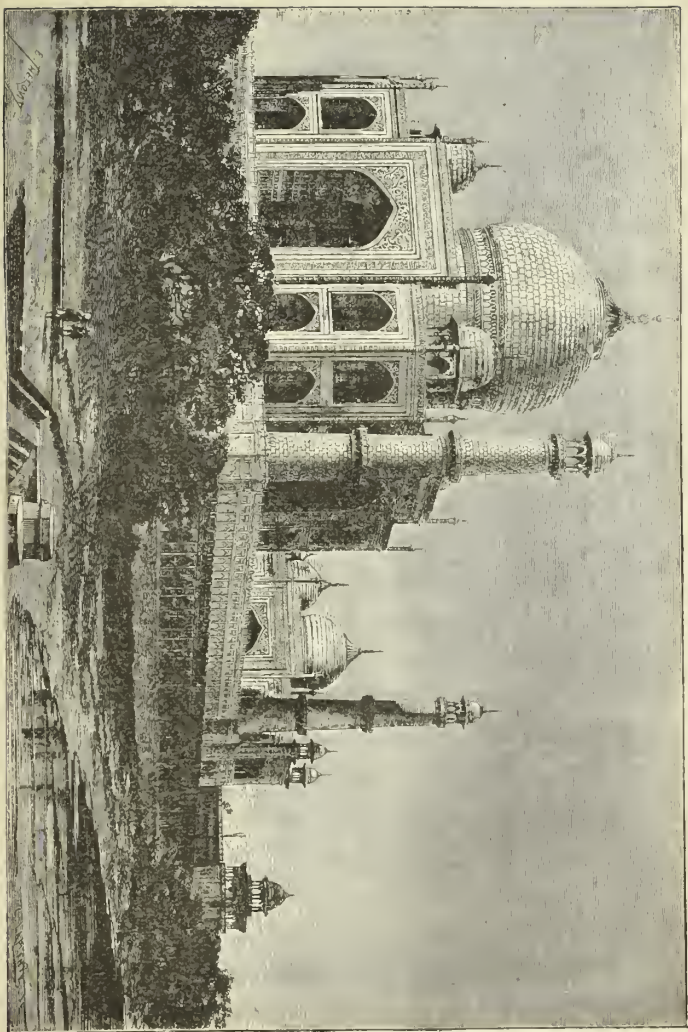
one chief and three puisne judges ; and its jurisdiction compassed all claims of the company against British subjects, and of British subjects against natives, presuming that the disputants acquiesced in appealing to its decisions. In criminal cases, it extended to all British subjects and servants of the company ; but the act did not define what constituted a British subject, and the judges were in the habit of regarding all over whom the company exercised any influence, as coming within its jurisdiction. Difficulties in consequence of this vagueness often arose, especially in collecting debts, revenues, etc. In collecting the revenue, the power of exercising summary enforcement was vested in the provincial councils called *Dewani Adaulut* ; but with these the power of the Supreme Court often conflicted, the defendant being able to take out a writ of *habeas corpus* in the Supreme Court, when the judges took bail for the appearance of the parties, and liberated them. The company had also reserved to the nabob of Bengal the administration of all civil cases ; but the Supreme Court declined to recognize this reservation ; and Mr. Hastings instituted a new court, the *Sudder Dewani Adaulut*, and

committed the administration of it to Sir Elijah Impey. As the office and emoluments were held at the pleasure of the governor and council, it was supposed that the presiding officer would not admit the pretensions of the Supreme Court against the Dewani Adaulut, but would rather effect a reconciliation between them. These proceedings were however, censured by the House of Commons, and Sir Elijah Impey was recalled to answer criminal charges. The governor made also important changes in the finance department; and afterwards attempted to replenish the depleted treasury by very questionable measures. Extortion and violence done to the person of Cheynt Singh, the Rajah of Benares resulted in a popular outbreak, and despite the Rajah's offers of submission, he was deposed from office, his treasure seized, a new ruler appointed, and the laws placed under the control of the company. Equally reprehensible was the course of the governor in regard to the nabob of Oudh, who being in arrears to the government, a new President was appointed, empowered to enforce payment, though the revenues of the nabob had been exhausted in the support of the English troops forced upon him. By

the connivance of the governor, and the atrocious complicity of the resident and nabob, two royal ladies of Lucknow who had inherited immense wealth, were seized and kept prisoners, until large sums had been extorted from them, in payment of the nabob's dues, and for the relief of the government treasury. Hastings share in these proceedings was rewarded by a gift from the nabob of a hundred thousand pounds sterling which he asked the company's permission to accept, in payment for his services.

The money thus obtained, supplied the means of prosecuting the war with renewed energy, and probably saved England her valuable Eastern Empire; but such measures certainly did not win for Great Britain a throne in the affections of her Indian subjects, and probably paved the way for the troubles of later years. The power of Great Britain in India being now consolidated, and her authority recognized, several years of peace followed, during which Governor Hastings tendered his resignation, and in 1785 returned to England.

Most unfavorable reports had from time to time reached Parliament concerning the peculation and oppression practised by the servants of the East



THE TAJ. MAUSOLEUM

India Company, and when a new governor had been appointed, Pitt, then Prime Minister, introduced and carried his "India Bill," which established a Board of Control, composed of six privy councilors chosen by the sovereign of Great Britain, and empowered to hold in check, the more important functions of the company. Lord Cornwallis was the governor appointed to succeed Mr. Hastings, and reached his post in September, 1786, the government having been administered in the interim, with great ability, by Mr. Macpherson, the Senior Member of the Council. The peace that smiled so propitiously on the advent of Lord Cornwallis, was soon broken and the horrors of civil war once more clouded the Indian atmosphere. The restless, ambitious Tippoo was the first to begin trouble by an invasion of the territory of the Rajah of Travancore, an English ally; but before they had time to interfere, the intrepidity of a small body of Nairs, had achieved a complete victory over the great army of Tippoo, who was hotly pursued by the Nairs, and had difficulty in escaping with his life. This treacherous foe next renewed his attack more successfully, and on the 7th of May 1790, captured the city, and devastated

the surrounding country. This brought the forces of General Meadows from Madras, and those of General Abercrombie from Bombay, both of whom penetrated far into the Mysore country; but the campaign terminated in Tippoo's favor. The second campaign was conducted by Lord Cornwallis in person, who gained some decided advantages, but was compelled to suspend operations, by the advance of the season, and the increasing sickness among his troops. The third campaign opened by the capture of the two celebrated fortresses of Savendroog and Octadroog, followed by the reduction of a strongly fortified camp of the Mysorean army of ten thousand men, with a large quantity of guns and stores. The fortress of Lamaga fell next in the hands of the English, and Tippoo sued for peace; but the victorious army pushed on to lay siege to Seringapatam, which on the 7th of February, 1792, fell before this valiant onslaught of the English besiegers, Tippoo's loss amounting to over four thousand, and that of the English to five hundred and thirty-five. On the 24th, Tippoo signed a treaty, giving up one half his territories to the English, agreeing to pay all the expenses of the war, and leaving in the hands of his conquer-

ors, two of his sons as hostages for the performance of these stipulations.

The charter of the East India Company was renewed in 1793; and Lord Cornwallis retiring, was succeeded by Sir John Shore, as governor. The terms of the treaty having been fulfilled, the sons of Tippoo were delivered with due honors; but Tippoo received the officer who accompanied them, with haughty reserve, and declined any further advances of the governor.

Affairs in Oudh were again in an unsettled state, and those in the Carnatic looked still more unpromising, in the midst of which, Sir John Shore having been elevated to the peerage as Lord Teignmouth, sailed for England, and was succeeded by Lord Mornington, May, 1798. Tippoo about this period sent officers to the Mauritius to form an alliance with the French, and to solicit aid to drive the English out of Southern India, offering also to pay handsomely for volunteers. War was accordingly declared against Tippoo, and preparations begun for the immediate commencement of aggressive movements. At Mallavelly the first engagement occurred, Colonel Wellesley, afterward the Great Duke of Wellington, commanding

the left wing. The English here achieved a great victory, and pushed forward to Seringpatam, which was laid siege to, and taken by assault on the 4th of May. At one o'clock, Syed Goffhar, Tippoo's best general, was killed by a cannon ball; and late in the evening, Tippoo's body was found where he had fallen, in the thickest of the fight, pierced by musket balls. The next day, his body was placed in the tomb of Hyder Ali, attended by the highest military honors; and his family were taken under the protection of the English, and treated with the respect due to their exalted position.

Thus ended the career of one of the most implacable foes of the British race in India. His emblem, the one he liked best to emblazon on shields and flags, was a tiger, an appropriate emblem of his own savage disposition; and he so delighted in these ferocious animals, that he kept numbers of them about his palace, and often made them the ministers of his vengeance. It is said that a favorite toy of his was the figure of a tiger in the act of tearing a European to pieces; and that by turning a crank, the machine was made to emit a dual sound, resembling the mingled growls of a tiger and the agonized groans of a dying man.

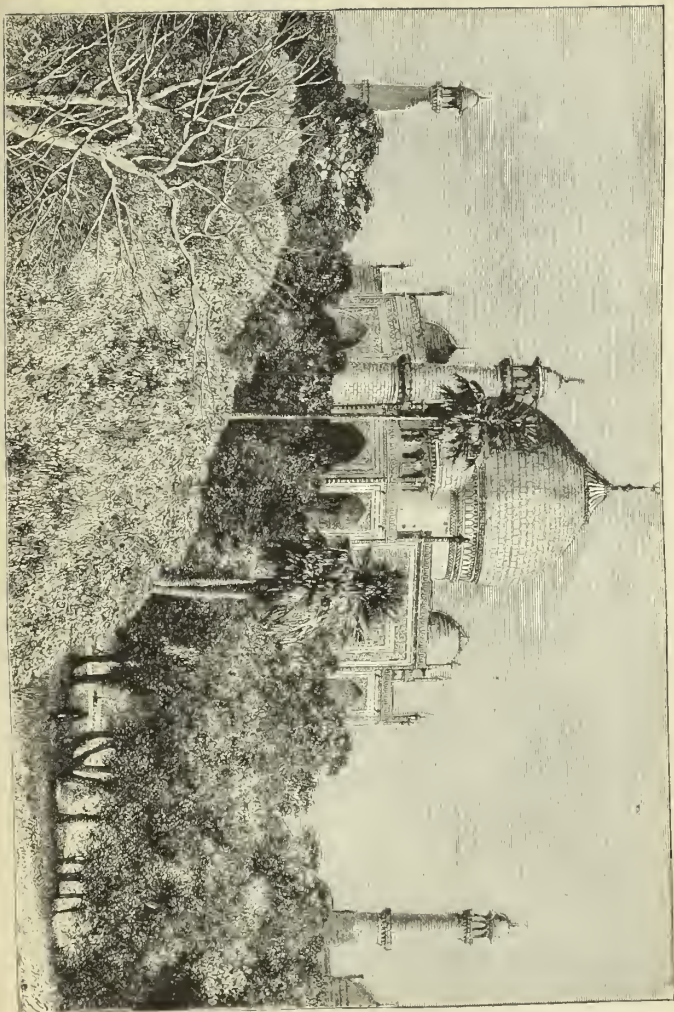
His love of war seems to have grown out of a cruel delight in the miseries it occasions; and he seems to have taken especial pleasure in exercising his ferocity upon such English prisoners as fell into his hands. Death by the sword was the most merciful fate that came to any so unfortunate as to be left to his disposal; and "terrible atrocities were revealed when his death unloosed the tongues of his oppressed people."

The death of the Sultan gave his country into the possession of the conquerors without any show of opposition; and all the Mysorean strongholds were at once occupied by English troops. Colonel Wellesley was appointed governor of Mysore, and assumed the military charge of Seringapatam, governing with a union of moderation and firmness quite in contrast with the cruelty and capriciousness of the tyrant Tippoo, and soon restoring order throughout the province.

The next event of most importance to be noticed in connection with Indian history, is the invasion, in 1795, and again in 1797, of Punjaub and Lahore, by Shah Zeman, the Afghan king who in the second instance, had succeeded in the occupation of Lahore, when he was prevented from

making farther advances by a rebellion in his own capital. A similar attempt was made the following year, when he again had to withdraw, to protect his territory from an attack of the Persians; and in 1801, he was deposed and imprisoned by his brother.

At Benares, difficulties occurred in connection with the deposed Rajah of Oudh, whom it was proposed to remove to Calcutta, for greater safety. The resident and several other Englishmen were murdered in cold blood, when Vizir Ali fled, seeking protection from a Rajput chief, but he was afterward surrendered to the English. The government of Oudh was shortly after, assumed by the company, and the court and family of the nabob provided for. After various difficulties with their respective governments, Surat, Tanjore, and the Carnatic were placed under British control; and negotiations were opened with the Peishwa, who was nominally the Mahratta sovereign, though in reality both Holkar and Scindia exerted far more power and influence. Holkar's family had been for nearly a century, the acknowledged head of the northern states, but at this period, there arose a disagreement about the succession, that gave to

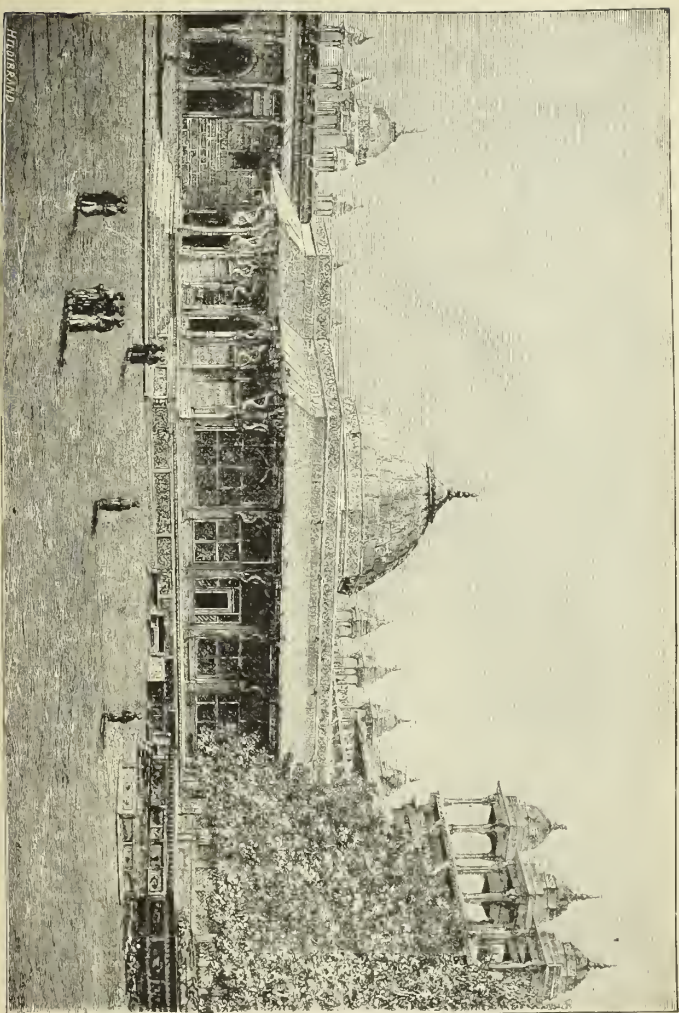


GARDENS OF THE TAJ.

Scindia, the pretext for interference, who declared Cashee Rao sovereign, and put Mulhar Rao to death, but retained a posthumous son of the latter, as a check on the uncle. But another claimant arose in the person of Holkar's illegitimate son whose first attempt was however, defeated near Indore, on the 14th of October, 1801. The next year, he again opposed the united forces of Scindia and the Peishwa, near Poonah, where, after a severe engagement, he obtained a decided victory. The terrified Peishwa took no part in the battle, and after its conclusion sent for the English resident and offered to maintain six battalions of Seapoys, and yield twenty-five lacs of rupees out of his revenues for their support, in return for aid from the English; and despite all that could be said to reassure him, he fled in an English ship to Bassein. Holkar also sent for the resident, and expressed a desire for his mediation and for an amicable arrangement with Scindia and the Peishwa. The death of the Guicowar of Baroda in 1800, gave rise to disputes in that direction; his son being an imbecile, and therefore intelligible, the choice lay between the prime minister, Nowjee Apajee, and an illegitimate brother of the deceased

sovereign. The English decided in favor of the minister, who was accordingly invested as sovereign, and began his reign by dismissing a band of Arabs who had been in the service of the late Guicowar. These, however, refused to disband, and mutinying seized and imprisoned the Guicowar. The English immediately besieged Baroda which in ten days succumbed, and the mutineers were driven from Guzerat.

After Bajee Rao's flight to Bassein, and the proclamation of Amrut Rao as Peishwa, the most violent excesses were perpetrated, and the English had again to interfere. The former Peishwa was restored to govern under English protection; all Europeans hostile to the English were to be banished from the territory, and all points of dispute between the Guicowar and Peishwa were to be submitted to the English for decision. Amrut Rao was also awarded a pension and a residence at Benares. This arrangement resulted in a renewal of hostilities between the English and the Mahrattas. General Lake was assigned command in the north; and Colonel Wellesley in the Deccan, where his first step was the redemption of the strong fort of Ahmednagar, and his next to pursue



MAUSOLEUM OF SHEIK SELIM SHISTI, AT PUTTEHPORE-SIKRI.

the Mahrattas and bring them to a decisive action. The battle of Assaye, so famous in Indian history, took place on the 23rd of September, 1803, and was a most brilliant victory to the English, though with fearful loss on both sides. The city of Burhampore and the fort of Asseeghur were taken on the 24th while the Baroach fell into the hands of the Guzerat troops. At the north, General Lake took Alijurh, and then advanced upon Delhi, which was captured after great slaughter upon both sides, and the emperor Shah Alum delivered from the Mahratta captivity. Lake's next move was upon Agra, which before the outbreak, had been in the hands of Seapoy soldiers commanded by English officers. These had been seized, when hostilities began, and confined by their own men. Seven battalions of Scindia were taken by Lake, and then the garrison capitulated, allowing the captive officers to retire with their private effects. On the 1st of November occurred the battle of Laswarre, that destroyed the power of Scindia in Northern India; and at the same time Bundelcund was brought under English power. In the Deccan, the battles of Argoam, Nagpore, and others, resulted in the same way, with large acces-

sions of territory to the English. New treachery on the part of Holkar, and constant plunder of his people, brought down the English again in that direction. On the 17th of November, Lake, in an engagement with Holkar, at Furruckabad, killed three thousand of his men, and ten days later Deeg was stormed and taken, leaving only Bhurt-pore as a refuge for Holkar. This was invested in January, 1805, but the Rajah suing for peace, it was granted on favorable terms.

Col. Wellesley's policy from the first, had been to strip the natives of military power, thus giving the East India Company easy control of them. This he had now nearly accomplished, a very large portion of territory was either in the hands of the English, or under their "protection;" the power of the Mahrattas, well named "The Great Power" was broken, and though not yet quite overthrown, was becoming rapidly under control. Still the indomitable Lake pushed on after the retreating foe, nor paused till he had crossed the line of Alexander's conquests, and pitched his tents on the banks of the Hyphasis (the Beas) where in the long ago, the "Conqueror of the World" had encamped. Yet he was not permitted to grasp the

boon for which he had toiled and risked so much. When almost within sight of Holkar's retreat, he was directed by the acting governor, Sir George Barlow, to conclude a peace with the Mahratta chief, and he had no alternative but to submit. This treaty restored all his lost territory to Holkar, broke off the English alliance with Jey-pore, and sent the army back to Delhi.

This disgraceful treaty was destined to prove a failure, and ere long all the sad lessons of the last campaign with their losses and sufferings, were repeated. We cannot in our limited space, follow all the details, but must touch on the leading events. After some new atrocities Holkar became insane, and remained so until his death in 1811, thus removing one obstacle to the peace of India. Meanwhile Lord Minto had succeeded to the office of governor. A statesman of great ability and independence, he at once abandoned the non-intervention policy of Sir George Barlow, and determined upon protecting the innocent, but equally upon punishing the guilty cause of turmoil and violence.

It was in the year 1808, that rumors began to spread, of the efforts of the Great Napoleon to

injure or jeopardize the Anglo-Indian cause, and of attempted complicity with the court of Persia. During the same year a number of French frigates sailed from various ports, to the great detriment of trade in the Indian Seas; and Lord Minto proceeded to deprive them of ports of refuge by attacking the islands of Bourbon, Mauritius and Java. The reduction of the first two was readily accomplished; though in Java, garrison after garrison had to be taken before Jansen, the Dutch governor, would submit; but on the 16th of September, the island was given up to the English. The next source of trouble was the incursions of the Ghookas, a warlike race on the north-eastern frontier. These were finally reduced, but at the cost of much blood and treasure, as was also the expedition into Nepaul, in which these Ghookas bore a strong hand against the English. For, whether in the entrenched fortress of their own mountain ridges, or in their incursions into the surrounding country, this was a brave and warlike race, not easily intimidated. In February, 1816, proposals for peace having been made, to which the Nepaulese refused to accede, further aggressive

measures were decided on, when they themselves sued for peace, and gladly accepted terms they had before refused.

The British reverses at the beginning of this war, had given new impulse to their old enemies, the Mahrattas. Mr. Elphinstone, the resident at Poonah, made several attempts for an amicable arrangement, but was as often foiled by the Peishwa and his depraved minister Trimbuckjee, and various complications, especially with the Guicowar, until the English forced them to accept either war or submission; and Bajee Rao, the last of the Peishwas, on the 18th of June, 1817, reluctantly signed a treaty, renouncing his pretensions as head of the Mahratta chiefs, and giving up to the English, besides the strong fortress of Ahmednagur, a considerable portion of other territory. A supplementary treaty was arranged the following November, with the Guicowar, in which the Peishwa's claims were settled by the annual payment of four lacs of rupees (\$200,000) and the English received as their share of the bargain, the city of Ahmedabad, the capital of Guzerat, and a place of large political importance.

Scindia failing in some stipulations he had made to furnish a contingent to act with the British, under a British officer, in the reduction of the Pindarries, and to allow the use of his forts of Assurghur and Scindia during the war, the English eventually besieged and captured the fort, when evidences of Scindia's insincerity were found in his own writing. As a penalty the English demanded absolute cession of Assurghur, to be retained permanently in their keeping. The battle of Kirkee in November, 1817 was another brilliant victory to the English, as was also that of Naffpore, on the 26th of the same month. Chandore-Galna and Unktunky were occupied by British troops shortly after, and the war was virtually ended by the capture of Bajee Rae and Trimbukcee, both of whom remained prisoners for life, within the British lines, the former with the handsome pension of £80,000 or \$400,000 a year. Assurghur, after an obstinate defence, yielded on the 9th of April, 1819, and with its fall ended this famous Mahratta war. Early in 1822, Governor Hastings resigned, having filled this high office for nine years, during which the power of the Mahrattas and Pindarries had

been successfully broken, Scindia alone remaining, and he no longer a formidable foe ; while the name and reputation of the East India Company had been widely extended, and both trade and revenue were rapidly on the increase.

CHAPTER XXIV.

THE ENGLISH POWER — BURMESE AND PUNJAUB WARS AND THE CONQUEST OF SCINDE.

WITH the close of the administration of Governor Hastings ended the Mahratta war; but with the advent of his successor, the Earl of Amherst, was ushered in another contest equally tedious and annoying. The first Burmese war lasted two years, from 1824, to 1826, and ended in the cession of Assam and the Tenasserim Provinces, to the East India Company. It is not our purpose to trace the progress of this war, but merely to glance at its causes and results, and pass on to that which pertains strictly to the history of India. An old source of dissatisfaction had existed between the governments of Burmah and

British India from the year 1798, when some thirty thousand Mugs, a race inhabiting a section of Arracan, fled from Burmese tyranny, and took refuge in the British district of Chittagong, where they settled down in villages and towns, in various pursuits. Requisition had more than once been made by His Burmese Majesty, for the return of these "slaves" to their liege lord; but as England does not recognize slavery, she declined to deliver up, *nolens volens*, these quiet, peaceable subjects of her empire. This was the old grudge entertained by "His golden-footed Majesty" against his "Cousins of England;" but the immediate cause of hostilities was a dispute concerning the island of Shaporee, an unimportant tract at the entrance of Tek Nauf, the arm of the sea that divides Chittagong from Arracan. This the Burmese took forcible possession of, and proclaimed it a part of their empire, besides doing violence to the small English garrison found on the island. Other larger bodies of troops from Assam and Munnipore shortly crossed the frontier, and early in January 1824, Lord Amherst issued a "manifesto," preparatory to a formal declaration of war. This conflict lasted till February, 1826,

resulting in the annexation of the valuable provinces before named.

The cause of the second breaking out of hostilities between the English and Burmese, was the maltreatment in the fort of Rangoon, of certain British merchant-captains, who were, at the instigation of the native governor, subjected to spoliation and insult. The demand for apology and restitution having been rejected, war was declared, hostilities beginning April 2nd 1852, and ending in December of the same year, by the annexation of the Province of Pegu.

The temporary administration of Mr. Adams, pending the arrival of the newly-appointed governor, has been rendered somewhat notorious by the exercise of a power, that though vested in the government, had not hitherto been resorted to in the whole history of the Anglo-Indian Colonies. This was the "censorship of the press;" and added to it, was the discretionary power of "banishing from the company's territories any troublesome or refractory editor." This power was exercised by Mr. Adams, against the editor of the *Calcutta Journal*, who having published some strictures upon the acts of the executive, was noti-



SOLDIERS OF THE NIZAM OF HYDERABAD.

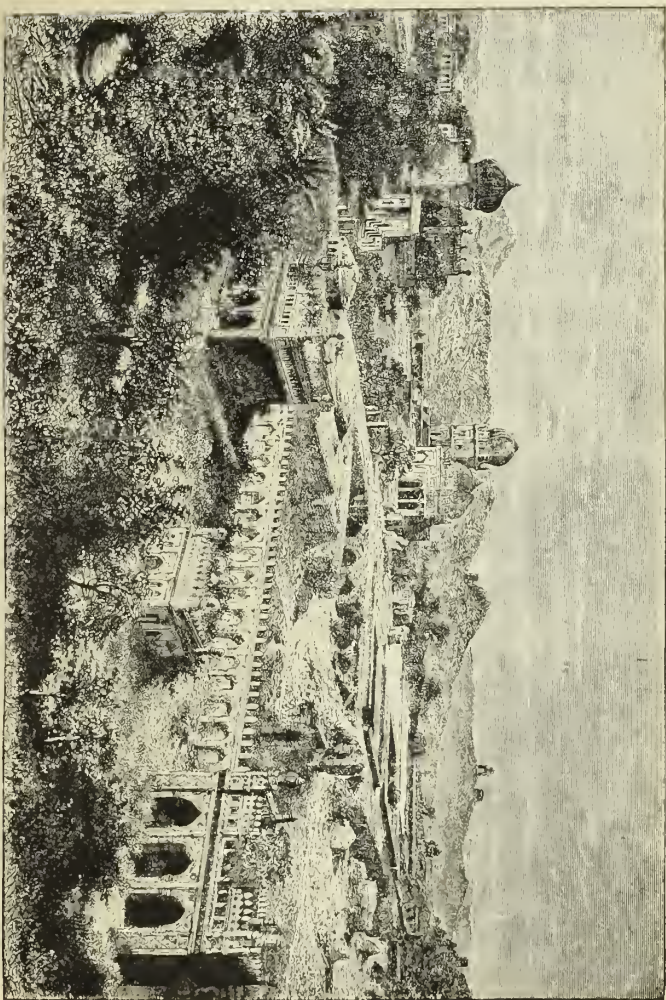
fied to quit the country within a few days. This despotic proceeding called forth much censure in England, but was sustained by the supreme government.

Another event of this period was the failure of the commercial firm of Palmer and Company, who, certainly with the cognizance, and probably with the approval of Governor Hastings, had for a series of years, contracted loans of money to the Nizam of the Deccan, amounting in the aggregate, to £700,000 or \$3,500,000. Some difficulty having arisen between the contracting parties, appeal was made to the governor-general, who declared the transaction illegal, and that the firm could recover nothing from the Nizam, the company having reserved to itself the sole right of entering upon monetary transactions with native powers. The result was the immediate insolvency of this large and wealthy house, and with them, of very many of the "Service," who had employed Palmer and Company as their bankers, and with whom were invested their entire fortunes. About this period, negotiations among the several European powers relative to Dutch settlements, captured during the late wars, was brought to a final issue, by the

British ceding to Holland, the islands of Sumatra Bencoolen, and retaining possession of Malacca and Singapore. The last, under the fostering care of Sir Stamford Raffles, rose rapidly to a commercial importance exceeding that of any other Anglo-oriental colony; and is at the present day, with its salubrious climate, its wonderful development, and enormous trade, the very Queen of the Indian Seas.

In 1827, previous to his departure for England, Lord Amherst made a tour of the upper provinces, and visited Delhi, for the express purpose of setting aside the merely nominal sovereignty of Akbar Shah, the last of the oriental monarchs of India.

The administration of the successor of Lord Amherst began with the year 1828, and unlike any that had preceeded it, Lord William Bentich's term of office was marked by no great military exploits; the inroads of some petty hill-tribes, the deposition of the Rajah of Coorg, and some other unimportant regulations in regard to territory, being the only exceptions in this reign of peace. The new governor's attention was therefore given to internal improvements, and especially to needed



ROYAL NECROPOLIS, GOLCONDA.



reforms in the civil service. Many new privileges to the natives, were also secured to them, and among the most important, was an enactment freeing seceders from the Hindu or Mohammedan faith, within the Bengal Presidency, from all the penalties that under the old native laws, attached to such act, *i. e.* the forfeiture of all personal and family property and rights. Education, too received a fresh impulse; and to this day, many of the best educational enterprises of the country are associated with the name of this excellent governor.

To this administration belongs also the beginning of steam communication to the Caspian Sea, and the great "overland route" from England to India. The former, having in view the extension of British commerce, and the ascertaining of the feasibility of Russian invasion from that quarter was entrusted to Lieutenant, afterwards, Sir Alexander Burnes. To Lieutenant Waghorn belongs the fame of arranging and carrying to a successful termination the plan of overland communication between India and Great Britain, by way of the Red Sea, Egypt, and the Mediterranean. The navigation of the rivers, Ganges and Indus, by

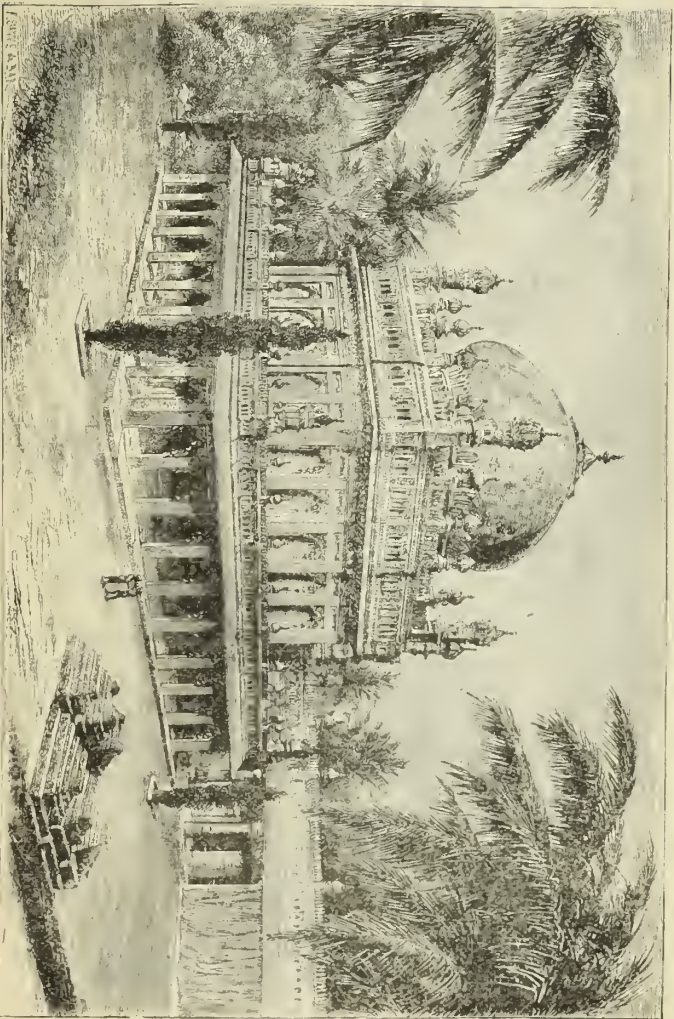
steam-vessels was introduced about the same time. Railroads came later—the first opened in India, being that between Bombay and Tanna, April 6th 1853.

The year 1833 was marked by several very important changes in the functions of the East India Company, among which, were the following: That the company should retain its political rights, and give its entire attention to the government of India; that it should cease to be a commercial body, and should resign its monopolies of China and India, both being declared free to every British subject; with sundry other regulations regarding finance and dividends.

In 1835, Lord William Bentich resigned his office of governor, on account of failing health, and returned to England. Lord Auckland was appointed his successor, and made his advent under most auspicious circumstances, the political horizon being without a cloud; but he left it wrapped in gloom, with the horror of great darkness enshrouding the entire community. Shah Shujah, the imbecile ruler of Afghanistan had been recently expelled from his domain by his turbulent subjects, and had taken refuge in the British fortress of

Ludiana. The Punjaub was under control of Runjet Singh, a man who for his valor and energy had been dubbed "The Lion of Lahore." His territory formed the barrier between British India and Afghanistan, and was nearly always involved in turmoils with the turbulent Afghans. In 1837, a mission to Cabul was undertaken by Captain Burnes, but was fruitful of no results; and a mission to the Punjaub, while courteously received, accomplished nothing. Lord Auckland at once decided to declare war against Dost Mohammed, the Afghan usurper, restore the deposed monarch to his rights, with the ultimatum of annexing both Afghanistan and the Punjaub, to the company's possessions, or helping their rulers to govern under "British protection." In October, 1838, war was declared, and by the end of the year, the Bengal and Bombay troops were already massed at the appointed rendezvous, Shikapore in Scinde. From the very outset it was a campaign, rife with disasters; cholera, insufficient means of transport, and lack of needed stores, but prepared the way for other and far greater sufferings. When they had only reached the foot of the Western mountains, provisions were so short that the allowance

to the troops was reduced one half, and many of the camp followers, of whom there are said to have been one hundred thousand at the outset, were compelled to subsist on roots and herbs. On the 20th of May, when Candahar was reached the hundred thousand had been reduced to twenty thousand. Ghazni and Cabul were stormed and taken, and both occupied by British troops, who though badly supplied with provisions and other necessaries, they managed to live through the first winter with comparatively little suffering. But with the opening spring, marauding parties poured in upon them from every quarter, shooting down stragglers, cutting off supplies, and harrassing the troops in every possible way. Dost Mohammed had given himself up to the British envoy and with his numerous family had been sent beyond the frontier; but Akbar Khan, his "fighting son" went everywhere rousing the people to resistance of the invaders, and leading large bodies against them, continually diminishing their numbers, and destroying all hope of success. Thus the months wore away, till the 2nd of November, 1841, ushered in a general uprising of the people of Cabul, and from that fatal morning, all the horrors of that



MONTMENT IN THE ROYAL NECROPOLIS AT GOLCONDA.

terrible storm burst upon the defenceless victims, Burnes, with every officer, woman and child found with him in the city, was massacred, the forces at Jellalabad were closely besieged with their small and ill-provided garrisons while Candahar and Ghazni were threatened. At this point it was arranged between the British envoy and Akbar Khan, that the British army should evacuate Afghanistan and be guaranteed safe passage to India, and a supply of provisions. But at the last conference, while conversing with the chief, the British envoy was killed by a pistol shot, said to have been fired by the treacherous Akbar. On the 6th of January, 1842, the humiliating retreat began, and no sooner had they cleared the city, than parties of armed Afghans attacked them at intervals all along the route, that was tracked day and night by the dying and dead soldiers. Such was the severity of the weather, and the horrible suffering of the weary travellers, that "first their wounded, and then their women and children were given up to the Afghans as the only hope of saving them, till finally giving up all hope of escape, hundreds lay down to die on the snow, or fell in the rear and were shot down by Afghan bullets.

Gradually the parties that attacked them became larger, and the work of slaughter sped more rapidly, until of all that host of twenty-six thousand who began the disastrous retreat, but one Englishman, Dr. Brydon and a few Seapoys and followers, escaped with the terrible tidings to Jellalabad, where the gallant Sale still held his position.”*

Whilst this was occurring hundreds of other officers, women and children were lingering out a terrible captivity in Afghan dungeons, from which few lived to escape. The troops of Akbar continued to harass every port where there were English in possession. Candahar and Jellalabad held out until relief came, but at Ghazni, Palmer had to yield, and every man, woman and child was butchered in cold blood. It was August before any combined movement of English troops could be made to rescue the captives; and then the Khoord and Kyber Passes had to be passed before safety could be assured. When the last dangers were over, and those who yet lived had been rescued, a terrible vengeance was taken on the Afghans, by the now victorious troops, sent to the

* Malcolm's "Indian Mutiny."

help of their unfortunate countrymen; thousands of skeletons were gathered up from the roads literally strewn with these sad memorials; and the citadel, forts and every building of any strength in the capital were destroyed ere the army again crossed the Indus, on their homeward march.

The winter of 1843, was marked by fresh revolts on the part of the Ameers of Scinde. An expedition commanded by Sir Charles Napier was sent against them, and after most desperate fighting, they were subdued, and their territory annexed to the company's territories.

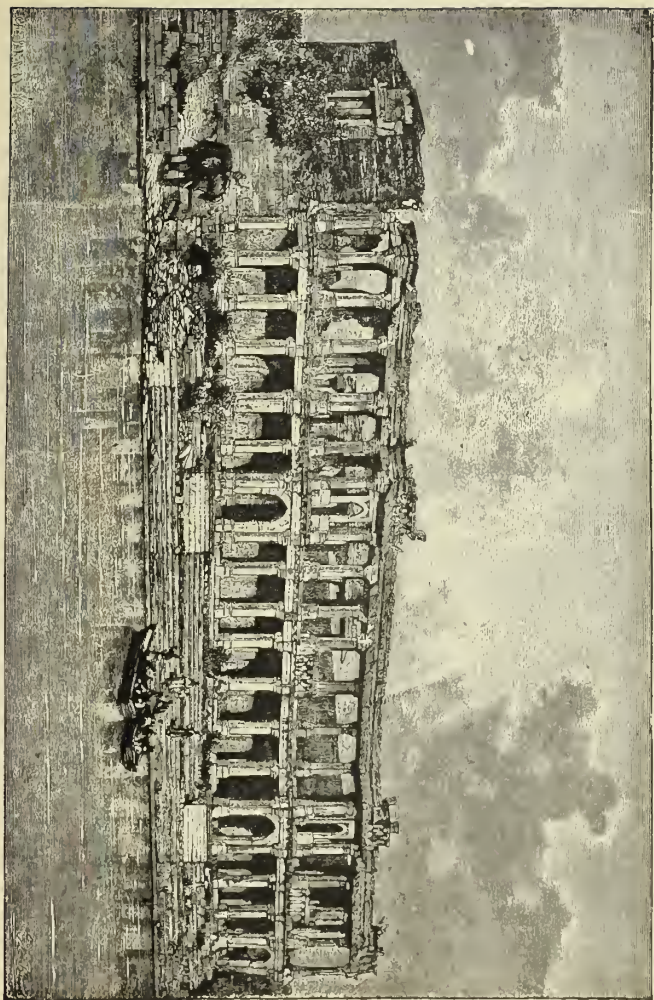
Lord Auckland had meantime been recalled, and Lord Ellenborough sent out in his place; and it was under his vigorous management that the Afghan disasters were in a measure retrieved, and subsequent victories gained, not the least of which was the pacification of Gwalior, and the permanent occupation of its grand old fortress.

In the Punjaub, new conquests awaited the British arms, not achieved however, without large expenditures of blood and treasure. A more complete and effectual overthrow, it would be difficult to conceive, than that which, on the 21st of February, 1849, was meted out to the Scikh force

before Guzerat. For three hours the deadly fire of artillery did its work, and then the whole force of the British infantry and cavalry being let loose upon the enemy, the bayonet, lance, and sword accomplished the rest of the bloody task. The principal chiefs made an unconditional surrender, the Afghans fled across the Indus, the Seikh forces were disbanded, and the Punjaub was declared "annexed to the British territories of India."

When, after the conclusion of the second Burmese war before spoken of, peace was again established, in 1853 other changes were made in the company's charter. The number of directors chosen by the stock-holders was reduced to twelve, in addition to whom six were to be appointed by the crown, who must have resided at least ten years in India. They were no longer to hold the civil patronage of the court, and nominations to the Indian civil service, were thrown open to competition. The local government of Bengal was placed in the hands of a lieutenant-governor; and the Legislative Council was separated from the Supreme Council, greatly to the benefit of both.

In 1856, Lord Dalhousie retired from the gubernatorial office. Among the benefits of Lord Dalhou-



RUINS OF THE HAREM OF THE EMPEROR AHMET, SIRKHET.

sie's brilliant administration, should be mentioned the introduction of the uniform, low-rate postage throughout the vast empire, and the opening of several new lines of railway — one line of a hundred and twenty miles, from Calcutta to Rané-gungé, a second line from Bombay to Wasindra, of fifty-one miles, and a third of fifty miles in the Madras Presidency, were all monuments of the wise policy of an able administrator. But the crowning glory that reflects most honor on a noble name, was the opening, on the 8th of April, 1854, of the main stream of the Ganges canal, for a distance of five hundred and twenty miles, which subsequently, when completed, reached a total length, including the branches, of about nine hundred miles, irrigating an area of one million four hundred and seventy thousand acres; and crowning with the richest verdure, whole tracts of otherwise barren and worthless land. After eight years triumph in war, and the exercise of enlightened statesmanship, he handed over to his successor, Viscount Canning, an immense empire, in the enjoyment of external peace, and internal prosperity.

CHAPTER XXV.

THE SEAPOY REBELLION — INDIA OF THE PRESENT.

IT was in the year 1746, that native troops were first trained to European tactics, by the French, at the siege of Cudalore. The English Seapoy Service was begun in 1757, being just a century old at the time of the great rebellion.

After the “Black Hole” tragedy had been avenged, and peace was again restored, the first battalion of Bengal Seapoys was raised, their officers being supplied from a detachment that had accompanied Lord Clive from Madras. Upon the foundation then laid, the vast superstructure of the existing native army of India, has been gradually raised, and the system perfected by officers, who have led these armics from triumph to triumph

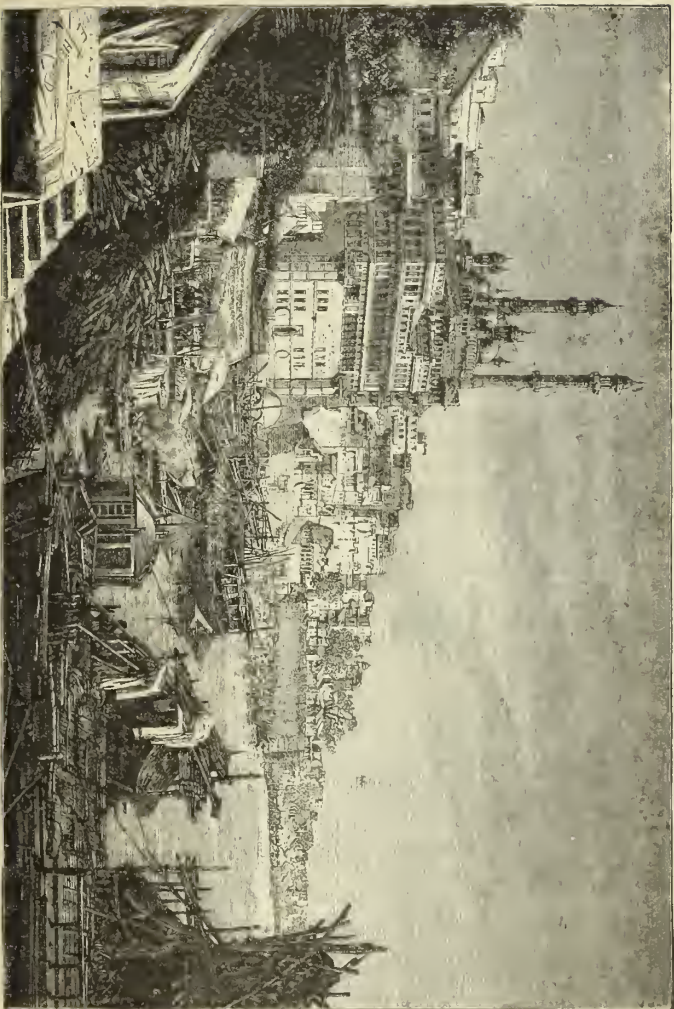
until the British flag floats victoriously over the strongholds of the most powerful native princes of India. Thus England governs India with Hindu soldiers; and subdues new provinces with levies on those already united to the empire. And the Hindu fights bravely beside the Briton, laying down his life to increase the power of the flag under which he has enlisted. On the military parade grounds, the manœuvres of the native troops show great aptitude in learning the tactics of the service; and freshly-arrived cadets who are hereafter to serve as officers in the army of India, are often drilled by grave, dignified, and noble-looking native *Subahdars*.

In the Seapoy Service, each battalion has one European commanding officer, with lieutenants and ensigns, who act as field officers, besides a native commander and adjutant, one *Subahdar* and three *Jemidars* to each company. A company is composed of seventy Seapoys, under the direction of five *Havildars* and four Naiks; two drummers and one trumpeter being supplied to each company, who also carry colors bearing the device of the *Subahdar*.

An unfortunate recognition of the privileges of

caste, by the Anglo-Indian Government, in the outset, gave rise at a later period, to many evils and inconveniences. Instead of an equality of wages and perquisites to all native officers and soldiers of the same grade in the army, the Brahmin Seapoy, because he belongs to a class that claims superiority, and with whom the military profession is second in honor only to that of a priest, has from the beginning of the Seapoy service, been allowed higher pay, and many more comforts and immunities than the farmer or mechanic. Both in field and cantonment, he has been treated by his English employer, not only as equal, but in many respects as the superior of the European soldier in the same service. Frequent furloughs on high days and festivals were allowed them; and the fear of interfering with their religious scruples, has led to concessions and indulgences that came to be looked upon as matters of right, to the serious obstruction of military duty, and the too lax enforcement of proper discipline. Instead of being taught that prominence and promotion were due to superior ability and soldierly qualities, they were allowed to claim them by seniority and the absurd distinctions of caste.

MOSQUE OF AURUNGZEB, BENARES.



Thus they retained the power of dictation in their own hands, and escaped many of the hardships of the service. Officers in charge of companies had little power to reward or punish their own men, some caste regulation being always the outcry, when a point was to be gained. In cases of mutiny, though the cause might occasionally be a question of pay or provisions; by far the most frequent and formidable ground of complaint has been a suspicion of meditated interference with the privileges of caste.

Among the immediate causes of the great rebellion,* this stands forth as one of the most prominent of all, especially in the case of the cartridges, where the Brahmmins were informed by one who professed to have heard it at headquarters, that “presently, Brahmmins as well as Soudras would have to bite cartridges covered with the fat of cows and pigs” — the former the most sacred of all animals, the latter an object of hatred and abhorrence to the Hindu, neither of which he may taste or handle, without loss of caste. In this case, intelligence of the facts, fortunately

*See *British India*, an article by Charles Creighton Hazwell in the *Atlantic Monthly* for November, 1857, and *The Indian Revolt*, an article in the same magazine for December 1857 by Mr. Charles Eliot Norton.

came to the knowledge of the European officer in command, who immediately had all the native troops paraded before him, and asked if they had any complaint to make. Promptly and respectfully, all the native officers, and many of the men stepped to the front, and through one of their number, stated their fears, and begged that some substitute should be used in making up the cartridges, by which their loss of caste would not be hazarded. The matter was at once reported to General Hearsey, and the desired concession made by order of government. Unobjectionable ingredients for greasing the eartridges were obtained from the bazaar, and the men were allowed to make them up in their own quarters, that they might be satisfied there was no desire on the part of their officers to interfere with their faith or practice. It is a note-worthy fact, that during the entire rebellion, this regiment gave their officers no trouble, but remained true to the end, to the flag under which they had enlisted.

Another of the immediate causes of the mutiny, was undoubtedly, the action taken with regard to the titular dignity of the royal House of Delhi. On the death of the heir-apparent in 1849, the

Court of Directors had authorized Lord Dalhousie to "terminate the dynasty of Timour, whenever the reigning king should die." To alleviate the unpleasantness of this, the Governor had ventured on a compromise agreeing to recognize the king's grandson, as heir-apparent, on condition that the family should quit the fortress of Delhi, for the royal palace of Kootub. The royal household were powerless to dispute the point; but they felt sorely humiliated; and for many a day, the "insult" was brooded over by the Delhi Mohammedians, who were ready, at the first outbreak to avenge their grievance by joining the malcontents. Among the remote causes of the mutiny, was the vague impression cherished alike by Hindus and Mohammedans, that ultimately the system of castes was to be abolished, and a foreign religion to be forced upon all the races of the empire. Coexistent with this, was the very natural aversion the people of this ancient empire entertained to being ruled over by a race of foreigners for whom they had no special liking, and of whom they had not even heard, until within a few hundred years. On these several points, the races of India were sufficiently of one mind to be mutual helpers

when the day of trouble came, and to join shoulder to shoulder in a mighty effort to expel the foreign intruders from the entire peninsula.

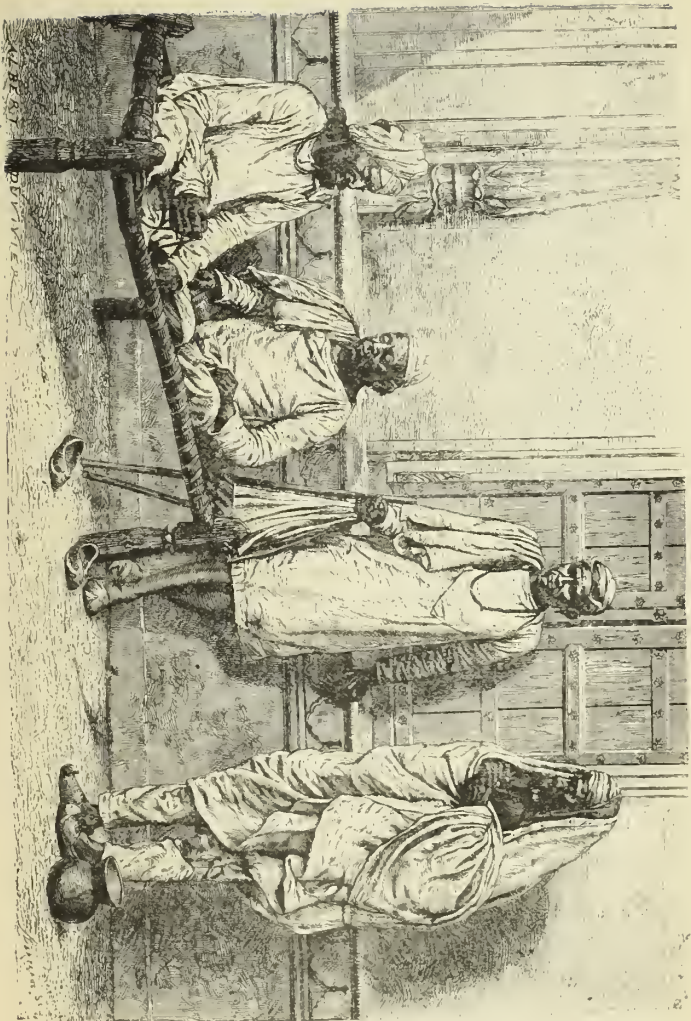
The first positive outbreak began at Berhampore in the district of Moorshedabad, about a hundred miles from Calcutta, on the 25th of February, 1857, by a portion of the 19th native regiment who refused to accept the objectionable cartridges, and afterwards declined to lay down their arms when ordered to do so, until certain conditions of their own had been complied with.

The spirit of mutiny made its next appearance in Vizianagram in the Madras Presidency, where on the 28th of February, the 1st Madras Regiment was under orders to march for Kurnool, without their families. This, the men positively refused to do; and when their colonel ventured to remonstrate, he was met by shouts of defiance and ridicule. There being no force at hand to compel obedience the point was yielded; probably rendering it thereby, more difficult to subdue the next revolt. On the morning of the 31st of March the 19th Regiment was disbanded, and the men marched to Chinsura and there ordered to disperse which they did with sullen and defiant air, to

scatter far and wide, the germs of treason and revolt. The disbanding of a regiment, is in India a very weighty penalty, since every officer thereby looses his position, and every Seapoy his pension ; and as recruits for the Indian army are not received after a certain age, those who have attained it, or are Brahmins of high caste are deprived of the means of earning a livelihood, as they have no choice of labor but to remain soldiers. In April, indications of revolt began to appear in Lucknow, the capital of Oudh ; where, in addition to the cartridge trouble the Seapoys had a private grievance of their own. An English physician, wishing to be sure that the medicine he had prescribed for a Brahmin patient, was properly prepared, put the bottle to his own lips to taste the mixture before handing it over to the sick man. This kindly-meant action was construed into an attempt to break down the distinctive barriers of caste, and was repaid by the immediate burning down of the doctor's bungalow, by the Seapoys of the regiment. Nightly meetings took place, the men looked dark and defiant, and conflagrations were becoming very frequent. At this juncture, the British Resident, Sir Henry Lawrence, telegraphed the governor-

general, "I want unlimited powers; I will not abuse them;" and in five minutes he received the desired grant. This power he used in promptly putting down such mutinous demonstrations as had been made, and order was quickly restored without violence on either side, after which, great pains was taken by Sir Henry to remove all cause of discontent, by explanations and conciliatory treatment.

At Meerut in the Doab, the manifestations were of the most threatening character. The *Bombay Times* of the first week in May, represented the whole country, from Calcutta to Lahore, as "either in open mutiny, or upon the verge of it." A plan was discovered for the simultaneous uprising of Meerut, Lahore, and other cities of the Punjaub, after which the rebels were to fall back upon Delhi, and make it the base of operations in the Hindu empire, which was to be there established, by the utter extermination of the whole European army and population throughout India. This barbarous programme failed in part, from a lack of reciprocity among the leaders; but enough was carried out to render one speechless with horror. Infants were snatched from their mothers' arms



RELIGIOUS BEGGARS, BENARES.

and murdered before their eyes. Older children were compelled to look on while one or both parents were cruelly butchered, and in some instances were made to drink their blood; neither age, sex nor condition was spared, soldiers and civilians shared the same fate; and only when the curtains of night closed around those scenes of terror and of blood, did the fearful tragedy cease — to be recommenced on the coming day, in the neighboring city of Delhi, where by a forced march of more than thirty miles, the mutineers arrived by 8 A. M. Monday, May the 11th.

Delhi being garrisoned only by native troops, the mutineers from Meerut, found ready sympathy. Several of the officers were killed while seeking to restrain their men from taking part in the scenes of blood; and soon the whole native force of the city was engaged in murdering the European residents. Some sought the citadel, brought forth the king, and after representing to him that the whole country was in revolt, and the hated foreigners to be driven from the kingdom or thrown into the sea, insisted on proclaiming him emperor, and after firing a salute of twenty-one guns, rushed from the palace gates, to

carry out their plans of treachery and blood. Captain Douglass, the commandant of the guard of the titular king, was the first victim ; the Chaplain of the Residency and his lovely young daughter of nineteen, the next, with such aggravation of suffering as cannot here be detailed ; and others, men, women and children were slaughtered by wholesale. The whole city was now in arms ; and every house in which it was thought a European had resided, was ransacked from cellar to garret. The purpose of the soldiers was murder, that of the rabble, plunder ; nor did the houses and shops of wealthy natives escape, many of these being sacrificed by the blood-thirsty mob, without apparent reason, while they were glutting their fierce hatred of the foreigners. They next plundered the government treasuries, destroyed the English church, and utterly demolished the premises of the *Delhi Gazette*, throwing the presses into the river, and melting the type into slugs. The employees of the office, attempted to escape in the disguise of natives, but being detected, they were literally hacked to pieces. Next to their thirst for blood, was the desire to possess themselves of the treasure deposited in the Delhi

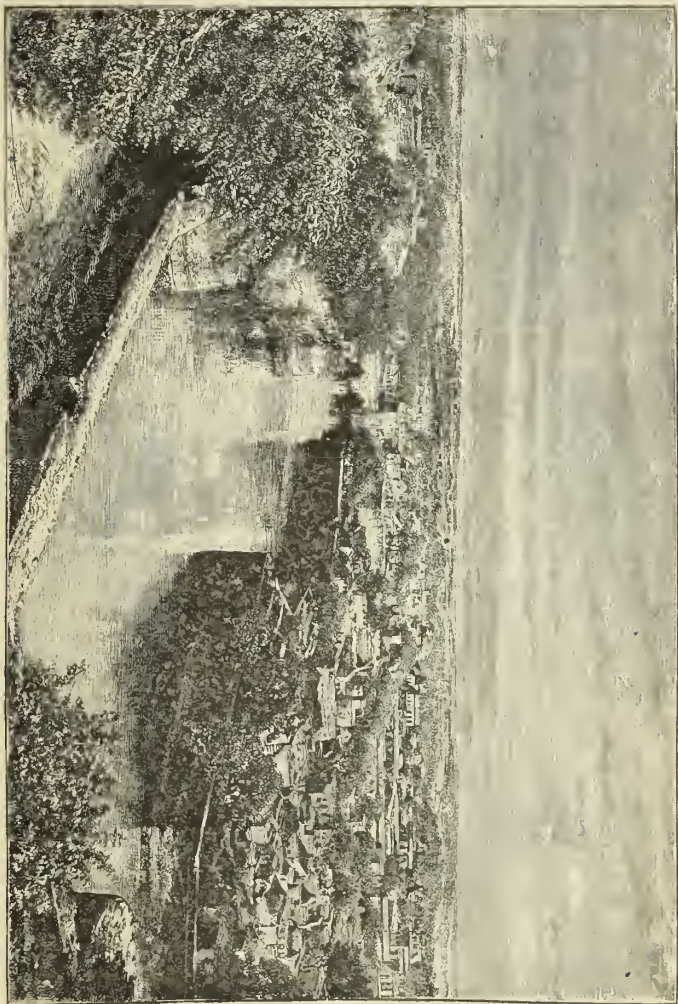
Bank. The manager in charge, Mr. Beresford, with his wife and five children had their throats severed and mangled with broken glass. No mercy was shown to age or sex. Delicate women, mothers and young daughters were stripped of their clothing, wantonly abused, and turned naked into the streets, beaten with canes, pelted with filth, and abandoned to the beastly lusts of the rabble, until death or madness ended their misery.

A party consisting of eight gentlemen, eight ladies, and eleven children, had found a temporary refuge in a mosque ; but being without food and water, they gave themselves up, and were promised safety. But instead, they were placed in a row, and all shot. One lady entreated a Seapoy to give her child some water, though they killed her. For answer to the poor mother's appeal, the wretch snatched the child from her arms, and dashed out its brains on the pavement, before her face. Such was the demoniac fury of the excited mob, that "before noon of Monday, the 11th of May, the interior of Delhi was a pandemonium that fiends might have shuddered to contemplate." Every effort was made to save the magazine, but

* Malcolm's " Indian Mutiny."

without avail. A little garrison of seven brave men, commanded by Lieutenant Willoughby, made a gallant defence, till finding that the enormous quantities of ammunition and stores must inevitably fall into the enemies' hands, the building was blown up, by these magnanimous defenders, who all, with the solitary exception of Lieutenant Willoughby perished in the explosion; while from one thousand five hundred to two thousand of the mutineers and rabble are believed to have been blown up with the magazine, or crushed in the fallings ruins. This so exasperated the great army of mutineers, who had been eagerly hoping to get possession of the stores and ammunition, that several of the leaders, rushed to the palace, and demanded of the king, the immediate surrender of all the Europeans, who under his promise of protection, had taken refuge there. The timid and vacillating monarch durst not refuse, and these unfortunate victims of royal perfidy, were murdered in cold blood,

Similar scenes to those just described were enacted at various other points. From Ferozepore to the Deccan, the country was ripe with revolt; at Baroach, the Parsees, a quiet, energetic, kindly



GENERAL VIEW OF HICRTPORE.

race, were the special objects of vengeance. Their high priest was murdered at the altar, their fine temple desecrated, their women insulted, and people of all grades cruelly butchered ; at Allahabad, the carnage was frightful, attended in many instances by the most fiendish cruelty ; one family consisting of three generations was burned to death, not one being spared, from the hoary grand-sire to the prattling infant ; noses, lips, ears, fingers and toes of men and women were slowly chopped off, and the bodies deliberately dashed to death ; while little infants were torn from their mothers' arms, and their tender limbs chopped off with *tulwars* yet reeking with their father's blood. More than fifty Europeans were murdered in the first outbreak ; and a merciless death was the least of the cruelties practiced on many of the female victims.

At Jhansie, the wholesale murder was attended by many scenes of frightful and most revolting cruelty ; Lucknow, Agra, other cities shared a like fate ; while at Cawnpore only the women and children of all the garrison survived the frightful massacre ; and these were all foully murdered by the cruel tyrant, Nana Sahib, the day before General

Havelock reached the city, and their bodies, the dead and dying, flung into a well in the courtyard of the assembly rooms. But enough has been written of these horrible details of blood and agony, and death. At first, the uprising was so sudden and general, and the horror felt at the enormities committed, so completely paralyzing, that little could be done towards quelling the great revolt, while each day added to the difficulties and dangers of the position. Then from every place came sympathy and aid for the sufferers, with vows of terrible vengeance. The Governor General dispatched a vessel to Ceylon to intercept the troops that had been ordered to China, in support of Lord Elgin's mission. At Lucknow, Sir Henry Lawrence attacked and defeated a large body of the mutineers; but was soon after besieged in the residency, which he gallantly defended against overwhelming numbers, until he was mortally wounded in a rally, and the heroic little band had to retire to a smaller post. In England, men and money and stores were volunteered on all sides, to meet this terrible emergency. By the middle of October, £150,000 had been subscribed for the relief of the sufferers, and within three months after the news of the

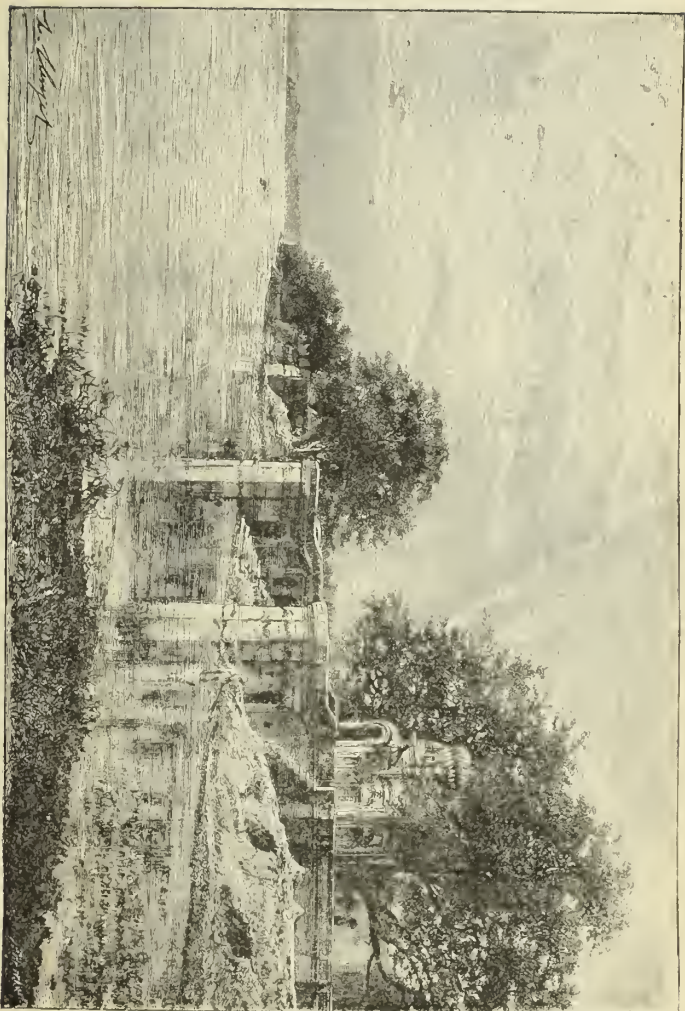
Meerut revolt first reached England, more than thirty thousand excellent troops had already left the British shores ; and regiment after regiment continued to be dispatched in the same direction. Within forty-eight hours after the announcement of General Anson's death, Sir Collin Campbell was on his way to assume the chief command ; but even before he had reached the field, victory was already beginning to declare in favor of the English. General Havelock, taking command of several regiments at Allahabad, set out with all speed hoping to reach Cawnpore, in time to rescue Sir Hugh Wheeler, and his brave companions. But after marching one hundred and twenty-six miles, fighting four actions, and capturing many guns, in eight days in the worst season of that Indian climate, he was yet too late to avert the terrible catastrophe. On the banks of the Ganges, he for the eighth time defeated the enemy, and captured his guns ; and the 15th of August he marched out from Cawnpore, and again drove them from Bhitoor. On the 19th of September, he marched with a large reinforcement, to the relief of Lucknow, and on the 21st occurred the great battle of *Mungarwar*, resulting in the total defeat of the rebels.

Delhi was taken in September, and occupied, this being regarded as a virtual closing of the rebellion; but many a hard fought battle had yet to be lost and won, ere permanent peace again spread its balmy wings over this distracted country.

In November, a vigorous attack was made by Sir Collin Campbell, on Lucknow, and after several brilliant victories, by dint of a well executed ruse on the night of the 22d he silently decamped, taking with him his whole force, the relieved garrison, a thousand women and children, and all valuable stores.

On the 3d of February 1858, Fort Sawyer on the Nerbudda, was relieved by Sir Hugh Rose. Here four hundred Europeans, of whom nearly half were women and children, had been shut up for seven months. On the 17th the almost impregnable stronghold of Rhotosgur was captured; on the 19th of March the last post of the mutineers in Lucknow fell before the English; the conquest of Jhansie followed in April, and other victories and successes soon after, and before the close of the year, this terrible mutiny was over.

Quite in contrast with the scenes we have been describing, was the brilliant reception of the Prince



L. Chappell

THE BROAD STAIR-CASE OF FUNERALS, ON THE GANGES,

(CALCUTTA.)

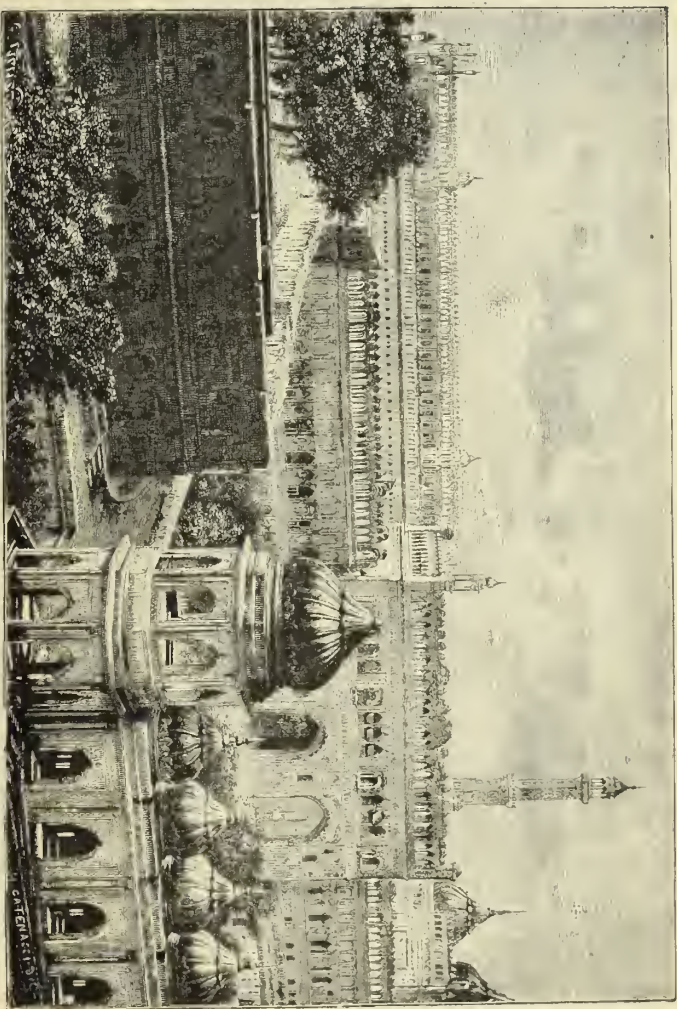
of Wales in his recent tour over this same ground, during the years of 1875-'76; and the cordial affection and loyalty every where manifested toward him, throughout the Indian Empire.

Yet the same races, many of the same people, were actors in both; with the interval of only about seventeen years between the two events. But they have been years of growth to the rulers and the ruled; in which both have learned to understand each other better, and the relative position and acquirements of the two countries, and their respective inhabitants. Both probably learned wisdom by the sad experiences of those troublous years of war and bloody reprisal, and the later years of comparative tranquillity and prosperity, as contrasted with the former, have surely inculcated the lesson that peace is better than war.

Yet in the autumn of 1878, and during the early months of the present year, another war cloud has darkened the Indian horizon. The English mind, always keenly susceptible of alarm, in regard to the invasion of her Indian Empire; and subject to what may be called periodic visitations of fear; has for years past been kept in a "chronic state of unrest" by the occasional movements of Russia,

tending apparently toward the Indian frontier. Such was doubtless the origin of Lord Auckland's unfortunate invasion of Afghanistan in 1838, that ended so disastrously for the English colonies of India. This same desire to secure possession of the Afghan Passes, as a wall of security against Russian invasion, led the "British Mission to the Ameer's Court," of one year ago. But the Mission met with a repulse — the Ambassador being prevented by force from entering the country; and this repulse occasioned intense excitement throughout India. The *Bombay Times* of that period, reports a special meeting of the Viceroy's Council, held at Simla, and also that General Roberts had started for Peshawur, with secret orders. A large force was ordered to be in readiness on the frontier, where twelve thousand men had been already massed.

The *Times of India* of September 25th said: "The Mission to Cabul has already become transformed into an expedition, or, as it would seem, into three expeditions, which will start from different bases. One column, variously estimated at six thousand to eight thousand men, is to assemble at Moulton. All these except one regiment are



IMAMBARA, LUCKNOW.

Europeans. They assemble at Moultan, for the purpose of marching right across to Quetta, and consternating [*sic*] Shere Ali, in the south. Another column of six thousand is being assembled in the Koorum Valley, and will be moved to Kohat. General Roberts himself is in command of this column, which is obviously intended to march through the Kohat Pass, and turn the flank of the Khyber Pass, so as to facilitate the entrance, through that dangerous channel, of a third column, which appears to be in active preparation. In this way, in a few days — indeed we are told, the troops are expected to march in three days time — the three important passes of Bolan, Kohat, and Khyber will be occupied, and this summary measure may not improbably, bring the Ameer to his senses.”

A proclamation of the Viceroy of India recounts the history of the relations between India and Afghanistan, during the last ten years. It says: “In return for the kindness of our acts and intentions, as witnessed by the Ameer’s reception at Umballa, by the material aid we afforded to him from time to time, and by the free commerce with India, accorded to the Afghans, we gained

only ill-will and discourtesy. The Ameer openly and assiduously attempted, by words and deeds, to stir up religious hatred, and bring about a war upon the British Empire in India, and although he had repelled all efforts for amicable intercourse by the Indian Government, he formally received a Russian Embassy, and finally, while the Russian Mission was still at Cabul, he forcibly repulsed the English envoy, whose coming had been duly notified to him, and met our attempts to promote friendly relations, with open indignity and defiance.

It looks somewhat significant that the Russian Czar, through General Kaufman, should, just at this juncture, present the Ameer with a costly sword, on the blade of which is the following inscription, in the Persian tongue: "May God give the victory over the infidels."

The advance of the British army in Afghanistan, was steady and successful. Shere Ali, the Afghan Ameer, fled from the country; leaving his son Yakoob Khan, in control of the government. Previous to this, during the month of November, the British ultimatum requiring the withdrawal of the Russian Embassy, and that the Ameer enters into no Russian alliance—was handed to the Afghan

commander at Ali Musjid, and a copy was sent by post, to the Ameer. In reply, the Ameer declared himself bound by no Russian alliance, and that he was at liberty to make any new treaty he might find desirable.

The British victories were so decided that Yakooob Khan was obliged to sue for peace, and to accept it on the Viceroy's own terms, *i. e.* Jellalabad and Candahar were to be evacuated, and given back to the Afghans; the famous Khyber Pass to become an Anglo-Indian out-post; the Khurmur and Khost Valleys to be converted into Indian-graneries; and an intrenched camp to be established within four days march of the Ameer's capital; while the main gateway in the mountains, between Quettah and Candahar, was to be fortified and garrisoned. These accessions of territory afford satisfactory evidence that this well planned and boldly executed campaign was not in vain; the conquerors having made peace on their own terms, and accomplished all they sought to do. The Russian intrigue at Cabul has been brought to naught; while Great Britain has acquired increased prestige as an Oriental Power, besides having had ascendancy restored in the neutral zone, between

India and Turkistan as a "scientific frontier," probably, not unacceptable even to Lord Beaconsfield.

Since the transfer in 1858, of the powers of the British East India Company, to the Crown, there has been a steady increase of territory, prosperity, and commercial influence ; and to-day, the Anglo-Indian empire has "lengthened its cords and extended its stakes," beyond the bounds of any former period of its existence. The more thorough knowledge the governed and governing races now seek and acquire of each other, is an omen for good, as is also the higher education, and increased social influence of woman. But the most cheering symptom of the future good government of India, is the increased disposition of British rulers to associate natives of character and ability with themselves, in high offices of administration. Parliament, so long ago as 1833, laid down the principle that "no native shall, by reason of his religion, place of birth, or color, be disabled from holding office." The Queen of England also, in 1858, proclaimed her will, that "so far as may be, our subjects of whatever race or creed, be impartially admitted to offices in our service, the duties of



AN ELEPHANT FIGHT.

which they may be qualified by their education, ability, and integrity, duly to discharge." It is said upon high authority, that Lord Cranbrook has earnestly taken up the proposals of the present viceroy, to remove former disabilities and objections ; and that he has already sent out a dispatch to India, that will alike meet the aspirations of educated natives, and strengthen the foundations of British Government in the east. That there are abuses and defects, things to be deplored, and some hard to be borne, cannot be denied ; but there is growth, real, unquestionable progress, despite these defects ; and the former serf is gradually being developed into a freeman, with such aspirations, and aims, and longings as past generations never dreamed of, even in that grand old empire.

EXPLANATION OF INDIAN TERMS.

- Abad.* An abiding place. It is used in composition as the terminal appellation of many cities : *Allahabad*, the abode of God; *Ahmedabad*, the city of Ahmed. It also means fertile.
- Anna.* Copper money, representing the eighth part of an English shilling, or of a half-rupee.
- Ayah.* Nurse, lady's maid, female servant.
- Bagh.* A garden.
- Bahadour.* Brave, a title of nobility.
- Bang.* A compound of opium and hemp-seed.
- Baoli.* A well, or cistern of cut stone.
- Begum.* A Mahomedan princess.
- Biggaree.* Porter or guide.
- Bheestee.* Water-carrier.
- Biri.* A kind of cigarette.
- Brahmins.* Hindoos of the priestly caste.
- Bulbul.* The Indian nightingale.
- Bund.* A dyke or dam.
- Bungalow.* European residence.
- Bungalow (Travellers')* Establishments kept up by the government for the accommodation of travellers on postal routes.
- Bunghees.* Sweepers, the lowest caste.
- Burra.* Great; a term usually applied to the principal English resident at a place.
- Chaitya.* A sacred place, containing objects dedicated to the divinity — Buddhist.
- Chaoree.* The adit to a temple, also a fan of yak tails used in ceremonies.

- Chatri.* Pavilion on four columns.
- Cheetah.* An animal trained for deer-hunting. It has semi-retractile claws, and is the connecting link between dog and cat.
- Chibontra.* Kiosk, frequently the principal place in a square.
- Chôbdar.* Bearer of stick of office, ceremonial messenger.
- Choor.* Robber.
- Chopaya.* Carriage on four or six wheels
- Chota.* Small.
- Choutri.* Pavilion raised on numerous columns.
- Chowkeydar.* Night-watchman.
- Crone.* One hundred lakhs of rupees. A lakh is equal to ten thousand pounds.
- Daghoba.* Buddhist altar; also a depostory for relics.
- Dāk.* The post; administration of relays.
- Deva.* God; the term *Mahadeva*, or Great God, is specially applied to Siva.
- Dewān.* Principal minister of State.
- Dhobee.* Washerman.
- Dhotee.* Hindoo clothing for the lower limbs.
- Durbar.* A court reception, in full dress.
- Durwaza.* A door.
- Falseer.* Religious mendicant, usually Mohammedan.
- Gadi.* Throne. Raised seat reserved for princes.
- Gaum.* A village,
- Ghari.* A carriage. *Dāk-ghari*, post-chaise; *Ag-ghari*, locomotive.
- Ghir, Ghiri, Ghur.* A mountain or fortress.
- Ghaut.* A quay, a flight of steps going down to water, also a mountain pass. English, Gate.
- Gossains.* Religious beggars.
- Ghur.* House or residence.
- Gurrha.* Water-vessel of earthenware.
- Hamâl.* Domestic servant, bearer.
- Howdah.* A seat used for riding elephants.
- Hulkara.* A messenger, generally in livery.

Jäins. A sect of Hindoos.

Jemadar. Native military officer, or chief of servants.

Jhageer. Hereditary estate.

Jheel. A swamp.

Jungle. Uncultivated ground, forest.

Khansamah. Major-domo, purveyor.

Kshtruyas. Hindoos of the warrior caste.

Kutcherry. Office.

Lakh. Equal to ten thousand pounds.

Langouti. Loin-cloth.

Lascar. Servant in charge of tents.

Lât. Monolithic column.

Lingam. Mystic emblem of Siva.

Maha, Used in composition, signifying "great."

Mahal. A palace.

Mahout. Elephant driver.

Mahunt. Chief priest.

Mohr. Gold coin, worth about thirty-five English shillings, but rarely in circulation.

Moollah. Mohammedan priest.

Moonshee. Interpreter, teacher of languages.

Mukkâm. Halting-place.

Mundil. Turban.

Mundir. Temple.

Musjid. Mosque.

Musnud. Throne.

Nautch. A dance performed by girls.

Nautchni. Female dancer.

Nawâb. Mohammedan chieftian.

Nuddee. A river.

Nullah. A small stream, often dry in summer, and becoming a torrent in the rains.

Nuzzur. A tribute or offering.

Palki. Palanquin.

Peer. Mohammedan saint.

Pehlwan. Athlete, wrestler.

- Peisa.* Copper money; four piee make one anna.
- Peshwah.* Head of the Malratta dynasty.
- Pie.* The smallest eopper coin.
- Poor.* Used in combination with other words as a terminal, signifying town: *Oodeypoor*, *Jeypoor*, and many hundreds of others.
- Pundit.* A learned man.
- Purwāna.* Firman, imperative order.
- Rais.* Princee.
- Raj.* Kingdom, territory. *Rajah.* King or sovereign.
- Rana.* The same; but this title is not equivalent to that of rajah in all cases.
- Ranee.* Queen.
- Rao.* Usually a title pertaining to royalty.
- Rupee.* The Government coinage, value about two shillings; there are however, rupees from native mints also of various values.
- Rutt.* A covered carriage, drawn by a pair of bullocks, commonly used by women.
- Sahib.* Sir, gentleman.
- Saivas.* Worshippers of Siva.
- Salaam.* Salutation, ceremonial bow.
- Sâni.* Riding dromedary.
- Sâpwalla.* Snake-charmer.
- Sarree.* Women's garment universally worn in eivilized parts of India.
- Shigram.* An oblong close carriage to carry four persons.
- Sing.* Lion — a title frequently added to the names of Rajpoots and Sikhs.
- Sirdar.* Noble.
- Sirkar.* The state. *Sirkaree.* Belonging to the state.
- Soubah.* Governor of a province.
- Soudras.* Hindoos of the artisan class, agriculturists.
- Sowar.* Horseman, usually a soldier.
- Sowarree.* A procession, chiefly mounte
- Syud.* Mohammedan, descended from the prophets.

Tal, taloa. Lake.

Thakoor. Rajpoot chief.

Thammadar. Chief of a fortified place.

Tirthankar. Jain philosopher.

Tôpe. Sacred building, also a piece of ordnance.

Vihara. Buddhist religious establishment.

Zemindar. Hereditary occupier of the soil.

Zenana. Apartments of ladies of rank.

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